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1. Chapter on Sincerity and having an intention for all actions, words and states, outward and inward

Allah Almighty says, "They were only ordered to worship Allah, making their deen sincerely His as people of pure natural belief, and to establish the prayer and pay zakat - that is the correct deen," (98:5) and the Almighty says, "Their flesh and blood does not reach Allah but your fear of Him does reach Him." (W22:35; H322:37) and the Almighty says, "Say, 'Whether you conceal what is in your breasts or make it known, Allah knows it.'" (3:29)

1. The Amir al-Mu'minin, Abu Hafs 'Umar ibn al-Khattab said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Actions only go by intentions. Everyone gets what they intend. Anyone, therefore, who emigrates to Allah and His Messenger, his emigration is indeed to Allah and His Messenger. But anyone who emigrates to gain something of this world or to marry a woman, his emigration is to that to which he emigrated.'" [Agreed to be sound]

2. 'A'isha, Umm al-Mu'minin, Umm 'Abdullah said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'An army will invade the Ka'ba. When they are at Bayda', the earth will swallow them up from the first to the last of them.'" She said, "I said, 'Messenger of Allah, how will it swallow them up from the first to the last of them when their traders are among them as well as others who are not really part of them?' He said, 'It will swallow them up from the first to the last of them and then they will resurrected according to their intentions.'" [Agreed upon. This is the version in al-Bukhari.]

3. 'A'isha, may Allah be pleased with her said, "The Prophet, may Allah bless him and grant him peace, said, 'There is no more hijra after the Conquest [of Makka], but there is jihad and intention. When you are called to it then go." [Agreed upon]

4. Abu 'Abdullah Jabir ibn 'Abdullah al-Ansari said, "Once we were with the Prophet, may Allah bless him and grant him peace, on an expedition and he said, 'There are certain men still in Madina who have accompanied you on every stretch you have travelled and every valley you have crossed. It was only illness that prevented them from coming.'"

One variant has, "from their sharing the reward with us." [Muslim]

Al-Bukhari related it from Anas who said, "We returned from the expedition to Tabuk with the Prophet, may Allah bless him and grant him peace, and he said, 'Some people have stayed behind in Madina and we did not travel through a ravine or a valley without their accompanying us. A valid excuse prevented them from coming.'"

5. Abu Yazid Ma'n ibn Yazid ibn al-Akhnas - and he, his father and grandfather were Companions - said, "My father, Yazid, had put aside some dinars to give as sadaqa and placed them in the care of a man in the mosque and then I came and took them and brought them to him. He said, 'By Allah, I did not mean you!' I took the case to the Messenger of Allah, may Allah bless him and grant him peace, and he said, 'Yazid, for you what you intended, and for you, Ma'n, what you took.'" [al-Bukhari]

6. Abu Ishaq Sa'd ibn Abi Waqqas Malik ibn Uhayb ibn 'Abdu Manaf ibn Zuhra ibn Kilab ibn Murra ibn Ka'b ibn Lu'ayy al-Qurashi az-Zuhri, one of the ten testified who would have the Garden, may Allah be pleased with them, said, "The Messenger of Allah, may Allah bless him and grant him peace, visited me in the year of the Hajj of Farewell on account of a serious illness I had. I said, 'Messenger of Allah, this illness has affected me as you see and I have property but no heirs other than my daughter. Shall I give

two-thirds of my property away as sadaqa?' He replied, 'No.' I asked, 'A half?' He replied, 'No.' He said, 'A third, and a third is great (or a lot). It is better to leave rich heirs than to leave them poor, begging from other people. There is nothing you spend, desiring by it the face of Allah, but that you will be rewarded, even for a morsel you put in your wife's mouth.' I said, 'Messenger of Allah, will I be left behind [in Makka] after my companions leave?' He said, 'You will not be left behind, for any virtuous actions you do will raise you in degree and elevation. And then perhaps you might be left behind so that some people will benefit from you and others be harmed by you. O Allah, let My Companions complete their emigration and do not let them turn back on their heels,' but poor Sa'd ibn Khawla had the Messenger of Allah grieve over his death in Makka." [Agreed upon] [Muslim]

7. Abu Hurayra 'Abdu'r-Rahman ibn Sakhr said that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah does not look at your bodies nor your forms but He looks at your hearts and your actions."

8. Abu Musa 'Abdullah ibn Qays al-Ash'ari said, "The Messenger of Allah, may Allah bless him and grant him peace, was asked about the man who fights in anger, a man who fights to defend himself and a man who fights to show off, and whether any of these were fighting in the way of Allah The Messenger of Allah, may Allah bless him and grant him peace, said, 'The one fights so that the word of Allah will be uppermost is in the way of Allah.'" [Agreed upon]

9. Abu Bakra Nufay' ibn al-Harith ath-Thaqafi said, "The Prophet, may Allah bless him and grant him peace, said, 'When two Muslims clash with their swords, then both the killer and killed are in the Fire.' I asked, "Messenger of Allah, I can understand this with regard to the killer, but what about the murdered man?' He replied, 'He also was eager to kill his companion.'" [Agreed upon]

10. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The group prayer of a man is some twenty degrees higher than his prayer in his business or his house. That is because when one of you does wudu' thoroughly and then goes to the mosque with no other object than that of doing the prayer, without being impelled by anything other than the prayer, Allah will raise him up a degree with every step he takes, and a wrong action will also fall away from him, until he enters the mosque. When he enters the mosque, he is in prayer the whole time he is waiting for it and the angels pray for him all the time he is sitting there, saying, 'O Allah! Show mercy to him! O Allah! Forgive him! O Allah! Turn towards him!' as long as he has not caused anyone injury and has not broken wudu'." [Agreed upon. This is the version in Muslim]

11. Abu'l-'Abbas 'Abdullah ibn 'Abdullah ibn 'Abbas ibn 'Abdu'l-Muttalib said that the Messenger of Allah, may Allah bless him and grant him peace, said in what he reported from his Lord, the Mighty and Majestic, "Allah wrote good actions and bad actions and then made that clear. Whoever intends to do a good action and then does not do it, Allah, the Blessed and Exalted, will write a full good action for him. If he intends to do it and then does it, Allah will write ten to seven hundred good actions multiplied many times over. If he intends an evil action and then does not do it, Allah will write a full good action for him. If he intends it and then does it, Allah will write one bad action for him." [Agreed upon]

12. Abu 'Abdu'r-Rahman 'Umar ibn al-Khattab said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Three men of the past were travelling and took refuge for the night in a cave. They entered it and a rock fell down the mountain and blocked the entrance. They said, 'The only thing that will rescue us from this rock is to call on Allah invoking good actions we have done!' One of them said, "O Allah, my parents are both old and it is my habit never to give milk in the evening either to my family or friends before giving it to them first. One day I went a long way in search of something and did not reach them until they had already gone to bed. I milked their evening drink but found them asleep. I did not want to wake them nor to give my family or friends their evening drink before they had had theirs, so I remained with the cup in my hand waiting for them to wake up until dawn came. The children were at my feet, crying because of hunger. Then they woke up and drank their drink. O Allah, if I did that out of the desire for Your Face, then rescue us from the situation we are in regarding this rock." It opened up a little but they still could not get out. The second said, "O Allah! A cousin of mine was the person I loved more than any other. (Another variant has, "I

used to love one of my uncle's daughters with the most intense love it is possible for a man to have for a woman.") I tried to seduce her and she refused me until, one year when she was in dire need, she came to me and I gave her a hundred and twenty dinars provided that she would let me do what I wanted with her. She did that but when I was about to have my way with her, (One variant has, "when I was between her legs.") she said, 'Fear Allah and do not break the seal without having the right to do so.' Then I left her alone in spite of the fact that she was, of all people, the one I loved the most and also left her with the gold I had given her. O Allah, if I did that out of the desire for Your Face, then rescue us from our situation!" The rock moved a little further but they still could not get out. The third said, "O Allah, I employed some workers and gave all of them their wages except for one man who went off without taking what he was owed. I invested his wage until it multiplied in value. After a time he came to me and said, ''Abdullah, pay me my wage!' I said, 'All the camels, cattle, sheep and slaves that you see here have come from your wage.' He said, ''Abdullah, do not make fun of me?' I said, 'I am not making fun of you.' He took them all and drove them off, not leaving anything. O Allah, if I did that out of the desire for Your Face, then rescue us from the situation we are in!" The rock moved away and they walked out.'" [Agreed upon]

2. Chapter on Repentance

Scholars say that it is s a duty to repent of every wrong action. If it is disobedience which occurs between a person and Allah and does not involve the right of another human being, repentance has three preconditions. The first is that one divest himself of disobedience. The second is that he regret doing it. The third is that he resolve not to ever return to it. If one of the three is lacking, then his repentance is not sound. If it involves to another human being, repentance has four preconditions: these three and that he discharges his duty to the other person. If it is money or the like, he pays it to him. If it is a hadd-punishment because of slander and the like it, he give shim power over him or seeks his pardon. If it is slander, he undoes it, He must repent of all wrong actions. If he repents of some of them, the people of truth say that his repentance of them is sound, but he still has the rest. There is much evidence in the Book, the Sunna and the consensus of the Community about the obligation to repent.

Allah Almighty says, "Turn towards Allah, O believers, every one of you, so that perhaps you will have success," (24:31)

and the Almighty says, "Ask your Lord for forgiveness and then turn in repentance to Him," (11:3)

and the Almighty says, "O you who believe! Turn in sincere repentance to Allah." (66:8)

13. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'By Allah, I ask Allah's forgiveness and turn towards Him in repentance more than seventy times a day."

14. Al-Agharr ibn Yasar al-Muzani said that the Messenger of Allah, may Allah bless him and grant him peace, said, "O people! Turn in repentance towards Allah and ask His forgiveness. I turn towards Him a hundred times a day."[Muslim]

15. Abu Hamza Anas ibn Malik al-Ansari, the servant of the Messenger of Allah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah is happier about the repentance of one His slaves than one of you would be about finding your camel which had strayed away from you in the middle of the desert."[Agreed upon]

In the variant of Muslim, "Allah has greater joy at the repentance of one His slaves when he turns towards Him than one of you would have over his mount, which, having escaped from him with his food and drink in the middle of the desert so that he has despaired of finding it and gone to a tree to lie down in its shade, suddenly appears standing by him while he is in that state, so that he takes its reins and then says out of the intensity of his joy, 'O Allah, You are my slave and I am Your Lord!' getting confused because of his intense joy.'"

16. From Abu Musa 'Abdullah ibn Qays al-Ash'ari is that the Prophet, may Allah bless him and grant him peace, said, "Allah Almighty will stretch out His hand during the night, turning towards the one who did wrong during the day, and stretch out His hand during the day, turning towards the one who did wrong during the night, until the day the sun rises from the place it set." [Muslim]

17. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah will turn towards anyone who turns in repentance before the time that the sun rises from the place it set." [Muslim]

18. Abu 'Abdu'r-Rahman 'Abdullah ibn 'Umar ibn al-Khattab said that the Prophet, may Allah bless him and grant him peace, said, "Allah the Mighty and Majestic accepts the repentance of His servant as long as long as his death-rattle has not begun." [At-Tirmidhi]

19. Zirr ibn Hubays said, "I went to Safwan ibn 'Assal to ask him about wiping over leather socks. He said, 'What has brought you, O Zirr?' I said, 'The search for knowledge.' He said, 'The angels lower their wings to anyone who seeks knowledge, out of pleasure at what he is seeking.' I said, 'I am troubled about wiping over leather socks after defecation and urination. You were one of the Companions of the Prophet, so I have come to ask you whether you heard him mention anything regarding that.' He said, 'Yes. He used to command us when we were travelling - or journeying - not to remove our leather socks for three days and nights except in the case of janaba. We were not to remove them on account of defecation, urination or sleep.' I said, 'Did you hear him mention anything about love?' He said, 'Yes. Once we were with the Messenger of Allah, may Allah bless him and grant him peace, on a journey and, while we were in his presence, a bedouin with a loud voice called out to him, "O Muhammad!" The Messenger of Allah, may Allah bless him and grant him peace, answered him in a similarly loud voice, "Go ahead!" I said to him, "Bother you! Lower your voice! You are in the presence of the Prophet, may Allah bless him and grant him peace, and this is forbidden!" He retorted, "By Allah, I will not lower it!" The bedouin said, "Can a man love a people when he has not yet joined them?" The Prophet, may Allah bless him and grant him peace, said, "A man will be with the one he loves on the Day of Rising."' Safwan continued to relate to us until he mentioned a door in the West the span of whose breadth is - or whose breadth it would take a rider - forty or seventy years.'"

Sufyan, one its transmitters, said, "It is in the direction of Syria. Allah Almighty, on the day He created the heavens and the earth, created it to be open for repentance and it will not be locked until the sun rises from there." [at-Tirmidhi & others]

20. Abu Sa'id ibn Sa'd ibn Malik ibn Sinan al-Khudri reported that the Prophet of Allah, may Allah bless him and grant him peace, said, "Among those before you there was a man who killed ninety-nine people. He asked who was the most knowledgeable man in the world and was directed to a monk. He went to him and said that he had killed ninety-nine people and was repentance possible for him? The monk said, 'No,' so he killed him and made it a hundred. Then he again asked who was the most knowledgeable man on earth and was directed to a man of knowledge. He said that he had killed a hundred people, so was repentance possible for him? The man said, 'Yes, who can come between you and repentance? Go to such-and-such a land, where there are some people worshipping Allah Almighty. Worship Allah with them and do not return to your own country. It is an evil place.' So he went and then, when he was half way there, he died. The angels of mercy and angels of punishment started to argue about him. The angels of mercy said, 'He came in repentance, turning with his heart to Allah Almighty.' The angels of punishment said, 'He has not done a single good action.' An angel came in a human form and they appointed him arbitrator between them. He said, 'Measure the distance between the two countries and whichever one he is nearer to, that is the one he belongs to.' They measured and found he was nearer to the land to which he was going, so the angels of mercy took him." [Agreed upon]

In the variant in the Sahih, "He was a hand-span nearer to the virtuous land, so he was put among their people." In the variant in the Sahih, "Allah revealed to this country to distance itself and that one to come nearer. He said, 'Measure the distance between

them,' and they found that he was nearer to the good one by a hand-span and he forgave him." In one variant, "He was nearer it by a short neck."

21. 'Abdullah ibn Ka'b ibn Malik, the one of Ka'b's sons who guided him when he went blind, said, "I heard Ka'b ibn Malik relate his account of when he stayed behind the Messenger of Allah, may Allah bless him and grant him peace, on the expedition to Tabuk. Ka'b said, 'I did not stay behind the Messenger of Allah, may Allah bless him and grant him peace, on any another expedition he made at all, except for the Tabuk expedition, although I did not go on the expedition to Badr. No one censured me for staying behind that, because the Messenger of Allah, may Allah bless him and grant him peace, and the Muslims set out heading for the caravan of Quraysh until Allah Almighty brought them together with their enemy unexpectedly. I was present with the Messenger of Allah on the night of 'Aqaba when we made a compact on Islam and I would not want to exchange that for having been present at Badr, even though Badr is more renowned than it among the people.

"'Part of my account of when I stayed behind the Messenger of Allah, may Allah bless him and grant him peace, on the expedition to Tabuk was that I had never been either stronger or wealthier than when I stayed behind him on this expedition. By Allah, before it I had never had two riding animals as I did have when that expedition took place. When the Messenger of Allah, may Allah bless him and grant him peace, intended to go on an expedition, he would always indicate another destination until the expedition actually left. The Messenger of Allah, may Allah bless him and grant him peace, made this one at a time of intense heat and there was a long journey in prospect and a waterless desert, and a great enemy to face. Therefore he made the whole thing quite clear to the Muslims so that they could make the necessary preparations for the expedition. He told them the direction in which he was intending to go. The Muslims with the Messenger of Allah were numerous and a recording book (meaning a register) was incapable of including all of them.'

"Ka'b said, 'Anyone wanting to absent himself thought that his absence would go unnoticed as long as no revelation was sent down about him from Allah. The Messenger of Allah made that expedition when the fruit was ripe and there was plentiful shade and I inclined towards it. The Messenger of Allah, may Allah bless him and grant him peace, and the Muslims with him made preparations, and I would go out to make preparations with him as well, but then I would return without having accomplished anything, saying to myself, "I can do it any time I wish." I went on like this until the people were fully prepared, and the Messenger of Allah set out with the Muslims but I had still not completed any of my preparations. Then I began and again returned without accomplishing anything. I continued like this until they had gone on ahead and the expedition had left. I intended to set off and catch up with them, and I wish that I had done so, but that was not decreed for me. When I went out among the people after the Messenger of Allah, may Allah bless him and grant him peace, had left, it saddened me that the only people like me were either men suspected of hypocrisy or men whom Allah Almighty had excused on account of their being among the weak.

"'The Messenger of Allah, may Allah bless him and grant him peace, did not mention me until he reached Tabuk. While he was sitting among the people at Tabuk, he said, "What has Ka'b ibn Malik done?" A man of the Banu Salima said, "O Messenger of Allah, he has been held back by his two cloaks and self-conceit.' Mu'adh ibn Jabal, may Allah be pleased with him, said to him, "What an evil thing to say! By Allah, Messenger of Allah, we only know good of him!" The Messenger of Allah, may Allah bless him and grant him peace, was silent. While he was like that, he saw a man in white shimmering in the heat and said, "May it be Abu Khaythama!" and it was indeed Abu Khaythama al-Ansari. He is the one who gave a sa' of dates as sadaqa and the hypocrites criticised him.'

"Ka'b said, 'When I heard that the Messenger of Allah, may Allah bless him and grant him peace, was on his return journey from Tabuk, I became very upset and began to think up lies and to say, "How can I escape his anger tomorrow!" and I consulted everyone among my family capable of giving sound advice for help in respect of that. When it was said that the Messenger of

Allah was arriving, all falsehood left me as I knew that nothing would ever save me from him. I resolved to stick to the truth. The Messenger of Allah, may Allah bless him and grant him peace, arrived in the morning. Whenever he came back from a journey, he would first go to the mosque and pray two rak'ats in it and then he would sit to receive the people. When he did that, those who had stayed behind went to him making their excuses and swearing to them. There were about eighty men. He accepted what they declared and took their allegiance and asked forgiveness for them and entrusted their secrets to Allah Almighty until I came. When I greeted him, he smiled the smile of someone who is angry and then he said, "Come here." I walked up and then sat down in front of him. He said to me, "What kept you back? Had you not bought a mount?"'

"He said, 'I said, 'Messenger of Allah, by Allah, if I were sitting with anyone else in the world apart from you, I would think that I could escape his anger by making some excuse. I am gifted in argumentation, but, by Allah, I know that if I were to tell you a false story today which might satisfy you with regard to me, Allah would soon make you angry with me. If I tell you the truth, you will be angry with me, but I hope for a good outcome from Allah, the Mighty and Exalted. By Allah, I do not have any excuse. By Allah, I have never been stronger nor wealthier than when I remained behind you."'

"He said, 'The Messenger of Allah, may Allah bless him and grant him peace, said, "This one has spoken the truth. Get up until Allah decides about you." Some men of the Banu Salima followed me and said to me, "By Allah, we have not known you to commit a wrong action before this! Were you unable to offer an excuse to the Messenger of Allah like the others who stayed behind made excuses? The Messenger of Allah's prayer for forgiveness would have compensated for your wrong action."' He said, 'By Allah, they continued to reproach me until I wanted to return to the Messenger of Allah and deny what I had said. Then I said to them, "Has anyone else met with the same as me?" They said, "Yes, two men have met with it. They said the same as you said and the same thing that was said to you was said to them."' He said, 'I said, "Who are they?" They said, "Murara ibn ar-Rabi' al-'Amiri and Hilal ibn Umayya al-Waqifi."' He said, 'They mentioned to me two righteous men who had been present at Badr and had good character.' He said, 'When they mentioned them to me, I was determined.'

"'The Prophet, may Allah bless him and grant him peace, forbade people to speak to the three of us out of all those who had remained behind him. So the people avoided us (or he said, "changed towards us") until the earth seemed strange to me and it was not the same earth I used to know. We remained that way for fifty days. My two companions were miserable and stayed in their homes, weeping. I was the youngest of them, and was tougher. I used to go out and attend the prayer with the Muslims and I would walk in the markets but no one would speak to me. I went to the Messenger of Allah, may Allah bless him and grant him peace, and greeted him while he was in his assembly after the prayer and would say to myself, "Did he move his lips to return the greeting or not?" Then I would pray near him and sneak a look at him and he would look at me while I attended to my prayer, but when I turned towards him, he would turn away from me. When that harshness of the Muslims went on too long a time for me, I climbed over the wall of Abu Qatada's garden. He was my cousin and the dearest of people to me. I greeted him, and, by Allah, he did not return the greeting to me. I said to him, "Abu Qatada, I ask you by Allah, do you not know that I love Allah and His Messenger?" He was silent, and I repeated my adjuration and he was still silent. I again repeated my adjuration and he said, "Allah and His Messenger know best." My eyes overflowed with tears and I turned and climbed back over the wall.

"'While I was walking in the market of Madina, a farmer from the people of Syria, who had brought some food to sell in Madina, said, "Who will direct me to Ka'b ibn Malik?" The people began to point me out to him until he came up to me and handed me a letter from the king of Ghassan. I was a scribe and so I read it. It said, "Following on from that: it has reached us that your companion has been harsh to you. Allah has not put you in a place to be humiliated and deprived. Join us and we will console you." When I had read it, I said, "This is also part of the test," and I took it to the oven which burned it up.

"'When forty of the fifty days had passed and revelation was still delayed, a messenger from the Messenger of Allah, may Allah bless him and grant him peace, came to me and said, "The Messenger of Allah commands you to withdraw from your wife." I said, "Am I to divorce her or what?" He said, "No, just withdraw from her and do not go near her." He sent the same message to my two companions. I said to my wife, "Join your family and stay with them until Allah decides about this business." The wife of Hilal ibn Umayya went to the Messenger of Allah and said to him, "Messenger of Allah, Hilal ibn Umayya is an old man unable to look after himself and he has no servant. Would you dislike me serving him?" He said, "No, but do not let him come near you." She said, "By Allah, he has no impulse for anything. By Allah, he has remained weeping since the day of this business started until today." Some of my family said to me, "You should ask permission from the Messenger of Allah, may Allah bless him and grant him peace, for your wife. He gave permission to the wife of Hilal ibn Umayya to serve him." I said, "I will not ask the Messenger of Allah, may Allah bless him and grant him peace, for permission for her. How do I know what the Messenger of Allah would say if I asked his permission being a young man!" I remained like that for ten days, and fifty days were completed from the time when speaking to us was first prohibited.

"Then on the morning after the fiftieth night, I prayed Fajr on top of one of our houses. While I was sitting in the grip of the state which Allah Almighty mentioned about us, my self being constricted and the earth seeming narrow for me after it had been wide, I heard someone shouting at the top of his voice from the top of Sal': "Ka'b ibn Malik, good news for you!" I fell down in prostration and knew that relief had come. The Messenger of Allah, may Allah bless him and grant him peace, announced to the people the turning of Allah, the Mighty and Exalted, towards us after he had prayed the Fajr prayer. The people came to bring us the good news. They went to my two companions to bring them the good news. One man spurred on his horse to reach me and one of Aslam ran towards me and climbed the mountain. The voice reached me quicker than the horse. When the one whose voice I had heard came to me to give me the good news, I removed my garments and put them on him because of the good news he had brought. By Allah, that day I had no other garments than those. I borrowed two garments and wore them and went to go before the Messenger of Allah. Crowds of people met me to congratulate me on Allah's turning towards me. They were saying to me, "Enjoy the turning of Allah towards you!" until I entered the mosque. The Messenger of Allah was sitting surrounded by people. Talha ibn 'Ubaydullah may Allah be pleased with him, got up, hurrying to shake my hand and congratulate me. By Allah, not one of the Muhajriun got up except him. Ka'b will never forget what Talha did.'

"Ka'b said, 'When I greeted the Messenger of Allah, may Allah bless him and grant him peace, his face was shining with joy and he said, "Rejoice in the best day that has come to you since your mother bore you!" I said, "Is it from you, Messenger of Allah, or from Allah?" He said, "Indeed it is from Allah, the Mighty and Exalted!" When the Messenger of Allah, may Allah bless him and grant him peace, was happy, his face used to shine as if it were a part of the moon. We used to recognise that in him. When I sat down in front of him, I said, 'Messenger of Allah, part of my repentance is that I divest myself of my property as sadaqa for Allah and His Messenger." The Messenger of Allah said, "Keep part of your property for yourself. That will be better for you." So I said, "I will keep my share at Khaybar." I said, "Messenger of Allah, Allah Almighty has saved me on account of being truthful, and part of my repentance is that I will speak nothing but the truth for as long as I live." By Allah, I do not know of anyone among the Muslims whom Allah Almighty has tried more. By Allah, I have not inclined to a lie from the time I said that to the Messenger of Allah, may Allah bless him and grant him peace, until this very day, and I hope that Allah Almighty will protect me during what remains of my life.'

"He said, 'Allah Almighty then sent down, "Allah has turned towards the Prophet, and the Muhajirun and the Ansar, those who followed him at the 'time of difficulty'" until "He is All-Gentle, Most Merciful to them, and also towards the three who were left behind, so that when the earth became narrow for them, for all its great breadth," until "Fear Allah and be with the truthful." (W9:118-120; H9:117-119)'

"Ka'b said, 'By Allah, after Allah guided me to Islam, Allah did not bestow on me any blessing greater than my truthfulness to the Messenger of Allah, may Allah bless him and grant him peace, and the fact that I did not lie to him and get destroyed as those who lied were destroyed. When the revelation was sent down, Allah Almighty said about those who lied, the worst thing He said about anyone. Allah Almighty said, "They will swear to you by Allah when you return to them, so that you leave them alone. Leave them alone, then! They are defilement. Their shelter will be Hell as repayment for what they earned. They will swear to you to make you pleased with them, but even if you are pleased with them, Allah is certainly not pleased with degenerate people." (W9:96-97; H9:95-96)'

"Ka'b said, "We three were left apart from those whose excuses had been accepted by the Messenger of Allah, may Allah bless him and grant him peace, when they swore to them and whose allegiance he took and for whom he asked forgiveness. The Messenger of Allah deferred the matter of us until Allah Almighty decided about it and Allah Almighty said, "towards the three who were left behind" and what He mentioned was not our staying back from the expedition but his leaving us and deferring our matter beyond that of the others who stayed behind and made excuses to him which he accepted.'" [Agreed upon]

One variant has, "The Prophet left on the expedition of Tabuk on a Thursday. He liked to set out on Thursdays."

One variant has, "He used to only return from a journey in the morning. When he arrived, he went first to the mosque and prayed two rak'ats in it, and then he would sit in it."

22. Abu Nujayd 'Imran ibn al-Husayn al-Khuza'i reported that a woman from Juhayna came to the Messenger of Allah, may Allah bless him and grant him peace, who was pregnant as a result of fornication. She said, "O Messenger of Allah, I have broken a hadd, so carry out the punishment on me. The Prophet of Allah summoned her guardian and said, "Treat her well. When she gives birth, bring her back to me." He did that and the Prophet of Allah commanded that her garment be tied tightly about her and then he commanded that she be stoned. Then he prayed over her. 'Umar said to him, "Do you pray over her, Messenger of Allah, when she committed fornication? He said, "She repented with such a repentance that if it were to be divided out among seventy of the people of Madina, it would be enough for all of them. Can you think of anything better than her offering herself to Allah, the Mighty and Majestic?" [Muslim]

23. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If the son of Adam possessed a valley full of gold he would want to have two valleys, yet his mouth will only be filled by earth. Allah turns towards those who turn in repentance." [Agreed upon]

24. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah, glory be to Him, laughs about two men, one of whom kills the other and yet both of them enter the Garden. One fights in the way of Allah and is killed. Then Allah turns towards the killer, who then becomes Muslim himself and is martyred." [Agreed upon]

3. Chapter on Steadfastness

Allah Almighty says, "O you who believe! Be steadfast; be supreme in steadfastness" (3:200),

and the Almighty says, "We will test you with a certain amount of fear and hunger and loss of wealth and life and fruits. But give good news to the steadfast," (W2:154; H2:155)

and the Almighty says, "The steadfast will be paid their wages in full without any reckoning." (W39:11; H39:10)

The Almighty said, "But if someone is steadfast and forgives, that is the most resolute course to follow." (W42:40; H42:43)

The Almighty says, "Seek help in steadfastness and the prayer. Allah is with the steadfast" (W2:152; H2:153)

and the Almighty says, "We will test you until We know the true fighters among you and those who are steadfast" (W47:30; H47:31)

The ayats about the command to be steadfast and the clarification of its excellence are numerous and well-known.

25. Abu Malik al-Harith ibn 'Asim al-Ash'ari reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Purity is half of belief. 'Praise be to Allah' fills up the balance, and 'Glory be to Allah and praise be to Allah' fills up everything between the heavens and the earth. The prayer is a light. Sadaqa is a proof. Steadfastness is an illumination. The Qur'an is a proof for you or against you. Everybody goes out and trades with his own self, either seting it free or destroying it." [Muslim]

26. Abu Sa'id Sa'd ibn Malik ibn Sinan al-Khudri said, "Some of the people of the Ansar asked for something from the Messenger of Allah, may Allah bless him and grant him peace, and he gave it to them. Then they asked him again and he gave to them until he had used up everything he had. He said, 'If I had anything more, I would not keep it from you. Whoever refrains, Allah will spare him from needing to ask. Whoever wants to be independent, Allah will make him so. Whoever shows fortitude, Allah will increase him in that. No one can be given any better and greater gift than fortitude.'" [Agreed upon]

27. Abu Yahya Suhayb ibn Sinan said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'What an extraordinary thing the business of the believer is! All of it is good for him. And that only applies to the believer. If good fortune is his lot, he is grateful and it is good for him. If something harmful happens to him, he is steadfast and that is good for him too.'" [Muslim]

28. Anas said, "When the Prophet, may Allah bless him and grant him peace, was very ill, the pain began to make him faint. Fatima said, 'Have you more pain, father?' He said, 'After today your father will suffer no more pain.' When he died, she said, 'Father, your Lord has answered your prayer. Father, the Garden of Firdaws is your shelter. Father, shall we announce your death to Jibril?' When he was buried, Fatima said, 'Are you happy to put dust on the Messenger of Allah, may Allah bless him and grant him peace?'" [al-Bukhari]

29. Abu Zayd Usama ibn Zayd ibn Haritha, the client of the Messenger of Allah, one he loved and the son of one he loved, said, "A daughter of the Prophet, may Allah bless him and grant him peace, sent a message to him saying, 'One of my sons is dying, so come.' He sent his greetings to her and said, 'What Allah takes is His and what He gives is His. Everything has a fixed term with Him, so she should show fortitude and expect a reward.' She sent to him imploring him to come to her. He got up with Sa'd ibn 'Ubada, Mu'adh ibn Jabal, Ubayy ibn Ka'b, Zayd ibn Thabit and some other men, may Allah be pleased with them. The child was brought to the Messenger of Allah and he was shuddering. The Prophet's eyes were flowing with tears and Sa'd said, 'Messenger of Allah, what is this?' He said, 'This is an aspect of mercy which Allah has put in the hearts of His slaves.'"

One variant has, "In the hearts of whomever He will of His slaves. Allah is merciful to those of His slaves who are merciful. [Agreed upon]

30. Suhayb reported hat the Messenger of Allah, may Allah bless him and grant him peace, said, "Among those before you there was a king who had a sorcerer. When he was old, he said to the king, 'I am old, so send me a lad to whom I can teach sorcery.' He sent him a lad for him to teach. When the boy was on the way, he came upon a monk. He sat down to listen to his words and liked what he heard. Whenever he went to the sorcerer, he would pass by the monk and sit with him. When he came to the sorcerer, the sorcerer would beat him. He complained about that to the monk who said, 'When you are afraid of the sorcerer, say, "My family kept me." And when you are afraid of your family, say, "The sorcerer kept me."'

"While all this was going on, he came upon a great beast which was barring the people's way and said, 'Today I will find out who is better, the sorcerer or the monk.' He took a stone and said, 'O Allah, if what the monk does is preferable to You to what the sorcerer does, then turn this beast aside so that the people can pass.' He threw it and killed the animal and the people went on. He went to the monk and told him and the monk said to him, 'O my boy, today you are better than I am. I see the point that your business has reached. You will be tested and, when you are tested, do not point me out.' The boy used to heal the blind and the lepers and treat people for all their ailments. A companion of the king who was blind heard this and brought him many gifts. He said, 'All that I have gathered for you here is yours if you heal me.' He said, 'I do not heal anyone. It is Allah Almighty who heals. If you believe in Allah Almighty, I will pray to Allah to heal you." So he believed in Allah Almighty and Allah Almighty healed him. He went to the king and sat with him as he used to do. The king said to him, 'Who has returned your sight to you?' He said, 'It was my Lord.' He said, 'You have a Lord other than me?!' He said, 'My Lord and your Lord, Allah.' So he seized him and did not stop torturing him until he pointed out the boy. The boy was brought and the king said to him, 'O boy, your sorcery has reached the point where you heal the blind and the lepers, and you do such-and-such and such-and-such.' He said, 'I do not heal anyone. It is Allah Almighty who heals.' He seized him and did not stop torturing him until he pointed out the monk. The monk was brought and told, 'Renounce your religion.' He refused. He called for a saw and placed the saw on the centre of his head and split it until the two halves fell apart. Then the companion of the king was brought and told, 'Renounce your religion!' He refused, and the the saw was placed on the centre of his head and split it until the two halves fell apart. Then the boy was brought and told, 'Renounce your religion,' and he refused. He handed him over to a group of his companions and said, 'Take him to such-and-such a mountain, and take him up the mountain. When you reach its summit, if he has not renounced his religion, throw him off.' They took him and brought him up the mountain and he said, 'O Allah, save me from them in whatever way You will.' The mountain shook and they fell. He walked to the king and the king said to him, 'What has happened to your companions?' He said, 'Allah Almighty saved me from them.' He handed him over to a group of his companions and said, 'Take him and put him in a ship and take him to the middle of the sea. If he does not recant, then throw him into it.' They took him and he said, 'O Allah, save me from them in whatever way You will.' The ship capsized and they were drowned. He walked back to the king and the king said to him, 'What has happened to your companions?' He said, 'Allah Almighty saved me from them.' He said to the king, 'You will not kill me until you do what I command you.' He said, 'What is that?' He said, 'You should gather the people together on one plain and crucify me on a palm trunk. Then take an arrow from your quiver and put the arrow in the centre of your bow and say, "In the name of Allah, the Lord of the boy," and then shoot it. If you do that, you will kill me.' So he gathered the people together on one plain and crucified him on a trunk and then took his arrow from his quiver and placed the arrow in the middle of the bow and then said, "In the name of Allah, the Lord of the boy," and then shot it and the arrow struck his temple. He put his hand on his temple and then died. The people said, "We believe in the Lord of the boy." The king was brought and told, "Do you not see that, by Allah, your fear has brought about the very thing you were afraid of! The people have believed." So he commanded that a trench be dug with openings onto it and had fires lit in it. He said, 'Throw into it, anyone who does not renounce his religion or tell him to jump.' They did that until a woman came with one of her children. She hesitated to jump into it and the child said to her, 'Mother, be steadfast! You have the truth.'" [Muslim]

31. Anas said, "The Prophet, may Allah bless him and grant him peace, passed by a woman who was weeping at a grave and said, 'Fear Allah and show fortitude.' She said, not recognising him, 'Leave me alone. You have not been struck by such an affliction as mine!' She was told, 'It is the Prophet, may Allah bless him and grant him peace.' She went to the door of the Prophet and, finding no one guarding the door, she said, 'I did not recognise you.' He said, 'The time for fortitude is at the first shock.'" [Agreed upon]

In a variant in Muslim, "Weeping for a child of hers."

32. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty says, 'The Garden will be the reward for My believing slave when I take his close friend from the people of this world and he hopes for the Garden as his reward." [al-Bukhari]

33. 'A'isha asked the Messenger of Allah, may Allah bless him and grant him peace, about the plague and he told her that it was a punishment which Allah Almighty sent against whomever He will but that Allah Almighty had made it a mercy to the believers. "There is no slave who comes into contact with the plague and then remains where he is with fortitude and in expectation of the reward, knowing that only what Allah has written for him will befall him, who will receive any other reward than that of a martyr." [Al-Bukhari]

34. Anas said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Allah the Mighty and Exalted says, 'When I test My slave regarding the two things he loves and he shows fortitude, I repay him for them with the Garden.'" He meant his eyes. [al-Bukhari]

35. 'Ata' ibn Abi Rabah said, "Ibn 'Abbas said to me, 'Shall I show you a woman who is one of the people of the Garden?' I replied, 'Please do.' He said, 'This black woman came to the Prophet, may Allah bless him and grant him peace, and said, "I have fits during which I expose myself. Pray to Allah Almighty for me." He said, "If you wish, you can show fortitude and you will receive the Garden, and if you wish, I will pray to Allah Almighty to heal you." She said, "I will show fortitude." She said, "I expose myself so pray to Allah that I do not expose myself." So he prayed for her.'" [Agreed upon]

36. Abu 'Abdu'r-Rahman 'Abdullah ibn Mas'ud said, "It is as if I could still see the Messenger of Allah talking about one of the Prophets, may the blessings and peace of Allah be upon them, whose people beat him, making his blood flow. While he was wiping the blood from his face, he said, 'O Allah, forgive my people. They do not know.'" [Agreed upon]

37. Abu Sa'id and Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "No fatigue, illness, anxiety, sorrow, harm or sadness afflicts any Muslim, even to the extent of a thorn pricking him, without Allah wiping out his mistakes by it." [Agreed upon]

38. Ibn Mas'ud said, "I visited the Messenger of Allah, may Allah bless him and grant him peace, when he had a fever. I said, "Messenger of Allah, you have a very high fever!' He replied, 'Yes. I have the fever of two of you.' I asked, 'Is that because you will have two rewards?' He said, 'Yes, it is like that. No Muslim is afflicted by harm, whether it is a thorn or something worse, without Allah expiating his evil deeds on that account and his sins fall away from him like leaves from a tree.'" [Agreed upon]

39. Abu Hurayra reported that the Messenger of Allah may Allah bless him and grant him peace, said, "When Allah desires good for someone, He afflicts him." [Al-Bukhari]

40. Anas said, "The Messenger of Allah may Allah bless him and grant him peace, said, 'None of you should wish for death because of some harm which has befallen him. If he has got to do something, he should say, 'O Allah, make me live if life is best for me and make me die if death is best for me." [Agreed upon]

41. Abu 'Abdullah Khabbab ibn al-Aratt, said "We complained to the Messenger of Allah, may Allah bless him and grant him peace, while he was using his cloak as a pillow in the shade of the Ka'ba, saying, 'Why do you not ask for victory for us? Why do you not make supplication for us?' He replied, 'Among those before you there was a man who was seized and put in a hole in the ground which was dug for him. Then a saw was brought, put to his head and he was sawed in half. Then he was raked with metal teeth through his flesh and bones. None of that turned him from his religion. Allah will complete this business so that a rider will be able

to travel from San'a' to Hadramawt fearing none but Allah and wolves against his sheep, but you want to make things happen too quickly." [al-Bukhari]

One variant has, "While he was using his cloak as a pillow and 'we have encountered persecution from the idolaters.'"

42. Ibn Mas'ud said, "On the Day of Hunayn, the Messenger of Allah, may Allah bless him and grant him peace, favoured some people over others in his division of the spoils. He gave al-Aqra' ibn Habis a hundred camels and gave 'Uyayna ibn Hisn the same number. He also gave to some of the nobles of the Arabs and favoured them in the division that day. A man said, 'By Allah, this a division which lacks justice and by which the face of Allah is not desired.' I said, 'By Allah, I will inform the Messenger of Allah!' So I went to him and informed him about what he had said. His face changed colour until it was red and then he said, 'Who will be just if Allah and His Messenger are not just?' Then he said, 'May Allah have mercy on Musa! He was abused more than this and he was patient.' I said, 'After this, I will never take any report to him again!'" [Agreed upon]

43. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When Allah desires good for one of His slaves, He brings forward the punishment for him in this world. When Allah desires evil for His slave, He withholds from him what is due to him on account of his wrong actions and then settles it on the Day of Rising."

The Prophet, may Allah bless him and grant him peace, said, "The greatest reward goes together with the greatest affliction. When Allah Almighty loves people, He tests them. All who are content receive His good pleasure. Those who are angry receive His anger." [at-Tirmidhi]

44. Anas said, "A son of Abu Talha was ill. Abu Talha went out and the boy died. When Abu Talha returned, he said, 'How is my son?' Umm Sulaym, who was the mother of the boy, said, 'He is quieter than he was.' She brought him his supper and he ate. Then he had sexual intercourse with her and when he had finished, she said, 'Shroud the boy.' In the morning, Abu Talha went to the Messenger of Allah, may Allah bless him and grant him peace, and informed him. He said, 'Did you have intercourse in the night?' He said, 'Yes.' He said, 'O Allah, bless them both,' and she gave birth to a boy. Abu Talha said to me, 'Carry him to the Prophet.' He sent some dates with him. He said, 'Is there anything with him?' He said, 'Yes, some dates.' The Prophet, may Allah bless him and grant him peace, took a date and chewed it and then took it from his mouth and put it into the mouth of the child and rubbed its palate with it and named him 'Abdullah." [Agreed upon]

In the variant in al-Bukhari, Ibn 'Uyayna said, "A man of the Ansar said, 'I saw nine sons, all of whom could recite the Qur'an,' meaning the sons of this 'Abdullah who was born."

In a variant in Muslim, "A son of Abu Talha by Umm Sulaym died and she told her family, 'Do not tell Abu Talha about his son until I have told him myself.' She brought him supper and he ate and drank. Then she beautified herself for him better than she had ever beautified herself before, and he had intercourse with her. When she saw that he was full and had had sex with her, she said, 'Abu Talha, what would you think if some people lent something to a family and then asked for their loan back? Can they prevent them?' He replied, 'No.' She said, 'Then seek the reward for your son.'"

He said, "He became angry and then said, 'You left me until I was impure from intercourse and then told me about my son!' He went to the Messenger of Allah, may Allah bless him and grant him peace, and told him what had happened. The Messenger of Allah said, 'May Allah bless the night for both of you.'" He said, "She became pregnant." He said, "The Messenger of Allah, may Allah bless him and grant him peace, was on a journey and she was with him. When the Messenger of Allah came to Madina from a journey, he would never enter it at night. They drew near Madina and she went into labour. Abu Talha stayed with her and the Messenger of Allah went on." He said, "Abu Talha said, 'You know, O Lord, that I like to go out with the Messenger of Allah when

he goes out and enter when he enters and I am held back by what You see.' Umm Sulaym said, 'Abu Talha, I am not feeling what I was feeling. Go on.' So he went. She went into labour when they arrived and gave birth to a boy. My mother said to me, 'Anas, no one could make him suckle until she took him to the Messenger of Allah, may Allah bless him and grant him peace. In the morning I carried him and took him to the Messenger of Allah,'" and he mentioned the entire hadith.

45. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The strong man is not the one who throws people in wrestling. The strong man is the one who has control of himself when he is angry." [Agreed upon]

46. Sulayman ibn Surad said, "One day I was sitting with the Prophet, may Allah bless him and grant him peace, while two men were quarreling. The face of one of them turned red and his veins stood out. The Messenger of Allah said, 'I know a word which, if you say it, will remove what you feel.' (Or he said '"I seek refuge with Allah from the accursed Shaytan' will remove from him what he feels.') They told him that the Prophet and two men were were quarreling said, 'Seek refuge with Allah from the accursed Shaytan.'" [Agreed upon]

47. Mu'adh ibn Anas reported that the Prophet, may Allah bless him and grant him peace, said, "If someone restrains his anger when he is able to give vent to it, Allah - glory be to Him and may He will exalted!- will summon him at the head of creatures on the Day of Rising so that he can chose whichever of the wide-eyed houris he wishes." [Abu Dawud and at-Tirmidhi]

48. Abu Hurayra reported that a man said to the Prophet, may Allah bless him and grant him peace, "Give me counsel." He said, "Do not get angry." He repeated his request several times and he said, "Do not get angry." [al-Bukhari]

49. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Believers, both men and women, will continue to be afflicted in respect of themselves, their children and their property until they meet Allah without any wrong actions at all." [at-Tirmidhi]

50. Ibn 'Abbas said, "'Uyayna ibn Hisn came and stayed with his nephew, al-Hurr ibn Qays, who was one of the group whom 'Umar brought near to him. The reciters were part of the people of the assembly and council of 'Umar, no matter whether they were mature men or young men. 'Uyayna told his nephew, 'Nephew, you have access to this amir, so ask him for permission for me to see him.' He asked permission and 'Umar gave permission. When he entered, he said, 'O Ibn al-Khattab! By Allah, it is that you do not give enough to us and you do not judge justly between us.' 'Umar was so angry that he wanted to punish him. Al-Hurr said to him, 'Amir al-Mu'minin, Allah Almighty said to His Prophet, "Make allowances for people; command what is right; and turn away from the ignorant." (7:199) This is one of the ignorant.' By Allah, 'Umar did not do less than that when he recited it. He acted in accordance with the Book of Allah Almighty." [al-Bukhari]

51. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, 'After I am gone there will be misappropriation and matters of which you disapprove." They said, "O Messenger of Allah, what do you command us to do?" He said, "To fulfill the rights you owe to others and to ask Allah for what is owed to you." [Agreed upon]

52. Abu Yahya Usayd ibn Hudayr reported that a man of the Ansar said, "Messenger of Allah, will you not appoint me as you appointed so-and-so?" He said, "You will experience misappropriation after I have gone, so be patient until you meet me at the Basin." [Agreed upon]

53. Abu Ibrahim 'Abdullah ibn Abi Awfa reported that on one of the days when he came face to face with the enemy, the Messenger of Allah, may Allah bless him and grant him peace, waited until the sun had declined and then stood up and said, "O people! Do not be too eager to meet the enemy, and ask Allah for well-being. When you do meet them, be steadfast. Know that the Garden lies under the shadow of the swords." The the Prophet, may Allah bless him and grant him peace, said, "O Allah,

Sender-down of the Book and Mover of the clouds and Vanquisher of the companies, defeat them and help us against them!" [Agreed upon]

4. Chapter: On Truthfulness

Allah Almighty says, "O who you believe! Fear Allah and be with the truthful' (W9:129; H9:119)

and the Almighty says, "Truthful men and truthful women," (33:35)

and the Almighty says, "Being true to Allah would be better for them." (W47:20; H47:21)

54. Ibn Mas'ud reported that the Prophet, may Allah bless him and grant him peace, said, "Truthfulness leads to piety and piety leads to the Garden. A man should be truthful until he is written down as truthful in the sight of Allah. Lying leads to deviance and deviance leads to the Fire. A person lies to the point that he is written down as a liar in the sight of Allah." [Agreed upon]

55. Abu Muhammad al-Hasan ibn 'Ali ibn Abi Talib said, "I memorised from the Messenger of Allah, may Allah bless him and grant him peace: 'Abandon anything that gives you doubt for what gives you no doubt. Truthfulness is peace of mind and lying is doubt." [At-Tirmidhi]

56. Abu Sufyan Sakhr ibn Harb said in a long hadith concerning what happened with Heraclius: "Heraclius said, 'What does he order you to do?' I replied, 'He says, "Worship Allah alone and do not associate anything with Him and abandon what our ancestors said." He commands us to pray, to speak the truth, to be chaste, and to maintain ties of kinship.'" [Agreed upon]

57. Abu Thabit (and it is said Abu Sa'id and Abu'l-Walid) Sahl ibn Hunayf, who was at Badr, reported that the Prophet, may Allah bless him and grant him peace, said, "If someone asks Allah Almighty for martyrdom with true sincerity, Allah will raise him to the level of the martyrs, even if he dies in his bed." [Muslim]

58. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "One of the Prophets, may the blessings and peace of Allah be upon them, went on an expedition and said to his people, 'A man who has contracted a marriage with a woman and wants to consummate it but has not yet done so should not go with me, nor should anyone who has built a house and not yet raised its roof, nor anyone who has bought some sheep or pregnant she-camels and is waiting for them to give birth.' So he went on the expedition and approached the town at the time of the 'Asr prayer, or about that time. He said to the sun, 'You are under command and I am under command. O Allah, hold it back for us!' And it was held back until Allah gave him victory. He gathered the booty and it, i.e. the fire, came to consume it, but it did not consume it. He said, 'Some of you have stolen from the booty. A man from every tribe should come and give allegiance.' One man's hand stuck to his hand and he said, 'The theft is among you. Your tribe should give me allegiance.' The hands of two or three men stuck to his hand, and he said, 'The theft is among you.' So they brought a head made of gold looking like the head of a cow and put it down and the fire came and consumed it. Booty was not lawful for anyone before us. Then Allah made booty lawful for us. Allah saw our weakness and incapacity and so He made it lawful for us." [Agreed upon]

59. Abu Khalid Hakim ibn Hizam reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The seller and the buyer have the option to withdraw as long as they have not yet separated. If they speak the truth and make things clear, they will be blessed in their sale. If they conceal things and lie, the blessing of their transaction will be wiped out." [Agreed upon]

5. Chapter: On Watchfulness

Allah Almighty says, "He who sees you stand up to pray and your movements with those who prostrate," (W26:217-218; H26:219-220)

and the Almighty says, "He is with you wherever you are." (57:4)

The Almighty says, "Allah - Him from whom nothing is hidden, either on earth or in heaven." (W3:5; H3:6)

The Almighty says, "Your Lord is always lying in wait." (89:14).

The Almighty says, "(Allah) knows the eyes' deceit and people's breasts conceal." (40:19)

60. 'Umar ibn al-Khattab said, "One day while we were sitting with the Messenger of Allah, may Allah bless him and grant him peace, there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black. No trace of travel could be seen on him and none of us knew him. He walked up and sat down by the Prophet. Resting his knees against his and placing the palms of his hands on his thighs, he said, 'O Muhammad! Tell me about Islam.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Islam is to testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to perform the prayers, to pay the zakat, to fast in Ramadan and to make the pilgrimage to the House if you are able to do so.' He said, 'You have spoken the truth,' and we amazed at him asking him and then saying that he had spoken the truth. He said, 'Then tell me about belief.' He said, 'It is to believe in Allah, His angels, His Books, His Messengers, and the Last Day, and to believe in the decree, both its good and its evil.' He said, 'You have spoken the truth.' He said, 'Then tell me about ihsan.' He said, 'It is to worship Allah as though you could see Him for while you do not see Him, He sees you.' He said, 'Then tell me about the Hour.' He said, 'The one asked about it knows no more about it than the asker.' He said, 'Then tell me about its signs.' He said, 'That a slavegirl will give birth to her mistress and that you will see barefooted, destitute herdsmen competing in constructing lofty buildings.' Then he left but I stayed on a while. Then the Prophet said, ''Umar, do you know who the questioner was?' I said, 'Allah and His Messenger know best.' He said, 'It was Jibril who came to teach you your religion.'" [Muslim]

61. Abu Dharr Jundub ibn Junada and Abu 'Abdu'r-Rahman Mu'adh ibn Jabal is that the Messenger of Allah, may Allah bless him and grant him peace, said, "Fear Allah wherever you are and follow up an evil action with a good action which will wipe it out. Treat people well." [at-Tirmidhi]

62. Ibn 'Abbas said, "One day I was behind the Prophet, may Allah bless him and grant him peace, and he said, 'Boy, I will teach you some words: Be careful regarding Allah and He will take care of you. Be careful regarding Allah and you will find Him in front of you. When you ask, ask Allah and when you seek help, seek help from Allah. Know that if the whole community were to gather together to help you with something, they would not be able to help you in any way unless Allah had written that for you. And if they were to gather together to harm you in some way, they would not be able to harm you except with something which Allah had written for you. The pens have been lifted and the pages are dry."[at-Tirmidhi]

In another variant than that of at-Tirmidhi, "Be careful regarding Allah and you will find Him before you. Recognise Allah in ease and He will recognise you in hardship. Know that whatever misses you could never have hit you and what hits you could never have missed you. Know that victory comes with fortitude, rescue with constriction, and ease with hardship."

63. Anas said, "You do actions which you see as having no more than a hair's weight of significance while in the time of the Messenger of Allah, may Allah bless him and grant him peace, we used to consider them deadly dangerous." [al-Bukhari]

64. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah Almighty is jealous and the jealousy of Allah Almighty is on account of a man coming to something that Allah has made unlawful for him." [Agreed upon]

65. Abu Hurayra heard the Prophet, may Allah bless him and grant him peace, say, "Three of the Children of Isra'il were respectively leprous, bald and blind. Allah wanted to put them to the test and so he sent an angel to them. He came to the leper and said, 'What would you like best?' He said, 'A good complexion and clear skin and the thing that I have which makes people find me unclean to be taken from me.' He wiped him and his impurity left him and he gave him a good complexion. He said, 'What property do you like best?' He said, 'Camels (or he said 'cattle' - the relator is uncertain)' and he gave him a pregnant she-camel.' He said, 'May Allah bless you in it.'

"Then he came to the bald one and said, 'What would you like best?' He said, 'A good head of hair and to have what people consider distasteful about me removed from me.' So he touched him and removed what he had and gave him thick hair. He said, 'What property do you like the best?' He said, 'Cattle,' so he gave him a pregnant cow and he said, 'May Allah bless you in it.'

"Then he went to the blind man and said, 'What would you like best?' He said, 'That Allah return my sight to me so that I can see people.' He touched him and Allah returned his sight to him. He said, 'What property do you like the best?' He said, 'Sheep,' and he gave him a pregnant sheep.

"These animals all gave birth and produced offspring. The one had a valley full of camels, the other a valley full of cattle and the other a valley full of sheep.

"Then he went to the leper in his own form and appearance and said, 'I am a poor man who has lost his means on his journey. Today I can seek none but Allah and then you. I ask you, by the One who gave you a good complexion and good skin and property, for a camel so that I can complete my journey.' He said, 'I have many obligations.' He said, 'I seem to recognise you. Were you not a leper, that people found unclean, and poor and then Allah was generous to you?' He said, 'I inherited this property, elder son from elder son.' He said, 'If you are a liar in your claim, may Allah return you as you were!'

"He went to the bald man in his own form and appearance and said to him the same as he had said to the other and he replied to him in the same way. He said, 'If you are a liar, may Allah return you as you were!'

"Then he went to the blind man in his own form and appearance and said to him, 'I am a poor man who has lost his means on his journey. Today I can seek none but Allah and then you. I ask you by the One who returned your sight to you for a sheep so I can complete my journey.' He said, 'I was blind and Allah restored my sight to me, so take what you want and leave what you want. By Allah, I will not be hard on you about anything which you take for Allah, the Mighty and Exalted.' He said, 'Keep your propery. You have been tested and Allah is pleased with you and angry with your companions.'" {Agreed upon]

A variant of al-Bukhari has "I will not praise you (i.e. for leaving what you need.")

66. Abu Ya'la Shaddad ibn Aws reported that the Prophet, may Allah bless him and grant him peace, said, "The intelligent man is the one who subjugates himself and works for what will come after death. The stupid man is the one who follows his own whims and hopes that his desires will be gratified by Allah." [at-Tirmidhi]

At-Tirmidhi and other scholars said that "dâna nafsahu" (subjugates himself) means to make it answerable.

67. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Part of the excellence of a person's Islam is his leaving alone what does not concern him." [at-Tirmidhi and others]

68. 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "A man is not questioned as to why he beat his wife." [Abu Dawud and others]

6. Chapter: On Fearful Awareness of Allah (Taqwa)

Allah Almighty says, "O you who believe, have taqwa of Allah with the taqwa due to Him," (3:102)

and the Almighty says, "Have taqwa of Allah as much as you are able to." (64:16) This verse clarifies what is meant by the first verse.

Allah Almighty says, "O you who believe! Have taqwa of Allah, and speak words which hit the mark." (33:70) The verses which command taqwa of Allah are many and well-known.

Allah Almighty says, "Whoever has taqwa of Allah, He will give him a way out and provide for him from where he does not expect." (65:2-3)

The Almighty says, "If you have taqwa of Allah, He will you discrimination and erase your bad actions from you and forgive you. Allah's favour is indeed immense." (8:29)

69. Abu Hurayra said, "It was asked, 'Messenger of Allah, who is the noblest of people?' He replied, 'The one with the most fear of Allah.' They said, 'This is not what we meant.' He said, 'Yusuf, the Prophet of Allah, son of a Prophet of Allah, son of a Prophet of Allah, son of the Friend of Allah.' They said, 'This is not what we meant either.' He said, 'Is it then about the Arabs that you asking? The best of them in the Time of Ignorance is the best of them in Islam when they have knowledge (of the deen).'" [Agreed upon]

70. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "This world is green and sweet. Allah has put you in charge of it so be careful how you behave. Beware of this world and beware of women. The first trouble experienced by the Tribe of Israel was on account of women." [Muslim]

71. Abu Mas'ud reported that the Prophet, may Allah bless him and grant him peace, used to say, "O Allah, I ask you for guidance, fearful awareness, chastity and independence." [Muslim]

72. Abu Tarif 'Adi ibn Hatim at-Ta'i reported that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Whoever swears an oath to do something and then sees something nearer to godfearing than it, should do the thing which will result in more fear of Allah." [Muslim]

73. Abu Umama Sudayy ibn 'Ajlan al-Bahili said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, speaking in the Hajj of Farewell. He said, 'Fear Allah, pray your five prayers, fast your month, pay the zakat on your property and obey your amirs and you will enter the Garden of your Lord." [at-Tirmidhi]

7. Chapter: Certainty and Trust in Allah

Allah Almighty says, "When the Believers saw the Confederates, they said, 'This is what Allah and His Messenger promised us. Allah and His Messenger told us the truth.' It only increased them in faith and in submission." (33:22)

The Almighty says, "Those to whom people said: 'The people great army have gathered against you, so fear them.' But that merely increased their faith and they said: 'Allah is enough for us and the best of Guardians.' So they returned with blessings and bounty from Allah and no evil touched them. They pursued the pleasure of Allah. Allah's favour is indeed immense." (3:173-174)

The Almighty says, "Put your trust in the Living who does not, die" (25:58) and the Almighty says, "So let the believers put their trust in Allah," (W14:14; H14:11)

and the Almighty says, "Then when you have reached a firm decision, put your trust in Allah." (3:159) The verses commanding trust are numerous and well-known.

The Almighty says, "Whoever puts his trust in Prophet - He will be enough for him." (65:3)

The Almighty says, "The believers are those whose hearts tremble when Allah is mentioned, whose faith is increased when His Signs are mentioned to them, and who put their trust in their Lord." (8:2)

74. Ibn 'Abbas said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'All the nations were shown to me and I saw a Prophet with a small group, and a Prophet with one or two men, and a Prophet with no one at all. Then an enormous mass was shown to me and I thought that they were my community. I was told, "This is Musa and his community, but look to the furthest horizon," and there was an enormous mass. It was said to me, "This is your community. Among them are seventy thousand who will enter the Garden without reckoning or punishment."' Then he got up and entered his house and the people discussed concerning those who would enter the Garden without reckoning or punishment. Some of them said, 'Perhaps it is those who were with the Messenger of Allah,' while others said, 'Perhaps it is those who are born in Islam and do not associate anything with Allah,' and they mentioned various things. The Messenger of Allah came out to them and said, 'What are you discussing?' They told him and he said, 'They are those who do not make charms or ask others for charms, and do not seek omens. They trust in their Lord.' 'Ukkasha ibn Muhsin stood up and said, 'Ask Allah to make me one of them.' He said, 'You are one of them.' Then another man stood up and said, 'Ask Allah to make me one of them.' He said, "'Ukkasha beat you to it.'" [Agreed upon]

75. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, used to say, "O Allah, I submit to you and I believe in you and I have relied on you and I turn to you and I have argued by you. I seek refuge with Your might, there is no god other than You, from Your misguiding me. You are the Living who does not die while jinn and men will all die." [Agreed upon. This is the version in Muslim.]

76. Ibn 'Abbas said, "'Allah is enough for us and the best Guardian.' Ibrahim, may Allah bless him and grant him peace, said this when he was thrown into the Fire and Muhammad, may Allah bless him and grant him peace, said it when they said, 'The people great army have gathered against you, so fear them.' But that merely increased their faith and they said: 'Allah is enough for us and the best of Guardians.' "'" (3:173) [al-Bukhari]

In one variant from Ibn 'Abbas, may Allah be pleased with him, he said, "The last words of Ibrahim, may Allah bless him and grant him peace, before he was thrown into the Fire were, 'Allah is enough for me and the best Guardian.'"

77. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "People will enter the Garden whose hearts are like the hearts of birds." [Muslim]

It is said that this means trusting, and it is said that it means their hearts are tender.

78. Jabir ibn 'Abdullah reported that he went on an expedition with the Messenger of Allah, may Allah bless him and grant him peace, in the direction of Najd. When the Messenger of Allah returned, he returned with him. Midday overtook them in a valley with a lot of large thorn-trees in it. The Messenger of Allah, may Allah bless him and grant him peace, alighted and the people split up to seek the shade of the trees. The Messenger of Allah, may Allah bless him and grant him peace, alighted under a tree and hung his sword on it. We went to sleep and then the Messenger of Allah, may Allah bless him and grant him peace, called out to us. There was a bedouin with him and he said, 'This one unsheathed my sword against me while I was asleep. I woke up and he had it unsheathed in his hand and he said, "Who will protect you from me?" I said, "Allah" three times.' He did not punish him, but sat up." [Agreed upon]

In one variant, Jabir said, "We were with the Prophet, may Allah bless him and grant him peace, at Dhat ar-Riqa'. Then we reached a shady tree and left it for the Messenger of Allah. One of the idolworshippers came while the sword of the Messenger of Allah was hanging from the tree and he unsheathed it and said, 'Do you fear me?' He said, 'No.' He said, 'Who will protect you from me?' He said, 'Allah.'"

In the version of Abu Bakr al-Isma'ili in his Sahih, "He said, 'Who will protect you from me?' He said, 'Allah.'" He said, "The sword fell from his hand and the Messenger of Allah, may Allah bless him and grant him peace, took the sword and said, 'Who will protect you from me?' He said, 'Be the best seizer.' He said, 'Will you bear witness that there is no god but Allah and that I am the Messenger of Allah?' He said, 'No, but I will make a pact with you that I will not fight you nor be with a people who fight you.' So he let him go on his way. He went to his companions and said, 'I have come to you from the best of people.'"

79. 'Umar said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "If you were to rely on Allah as He should be relied on, He would provide for you as He provides for the birds. They go out in the morning hungry and return in the evening full." [at-Tirmidhi]

80. Abu 'Umara al-Bara' ibn 'Azib reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "O so-and-so! When you retire to your bed, say, 'O Allah, I submit myself to You and I have turned my face to You. I have entrusted my affair to You and taken shelter with You out of desire for You and fear of You. There is no shelter nor rescue from You except with You. I have believed in Your Book which You sent down and Your Prophet whom You sent.' If you die during the night, you will die in natural submission, and if you are still alive in the morning, your morning will be good." [Agreed upon]

In a variant in the two Sahih collections, al-Bara' said, "The Messenger of Allah, may Allah bless him and grant him peace, said to me, 'When you go to your bed, do wudu' as you would for the prayer and then lie on your right side and say..." He mentioned the same words and then said, "Make it the last thing you say."

81. Abu Bakr as-Siddiq said, "When we were in the Cave and the idolaters were looking for us, I could see their feet and said, 'O Messenger of Allah, if one of them were to look under his feet, he would see us.' He said, 'Abu Bakr, what do you think of two people of whom Allah is the third?'" [Agreed upon]

82. Umm al-Mu'minin, Umm Salama, whose name was Hind bint Abi Umayya Hudhayfa al-Makhzumiyya reported that the Prophet, may Allah bless him and grant him peace, used to say when he left his house, "In the name of Allah. I have relied on Allah. O Allah, I seek refuge with You from misguiding others or being misguided, or slipping or making others slip, or wronging others or being wronged, or being ignorant or being made ignorant.'" [Abu Dawud, at-Tirmidhi and others. This is the version of Abu Dawud]

83. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever says, i.e. when he leaves his house, 'In the name of Allah. I have relied on Allah and there is no power nor strength except by Allah' will be told, 'You have been guided, spared and protected,' and Shaytan will be kept far from him." [Abu Dawud, at-Tirmidhi, an-Nasa'i and others]

Abu Dawud added, "He, i.e. Shaytan, says to another shaytan, 'How can you get at a man who has been guided, spared and protected?'"

84. Anas said, "There were two brothers in the time of the Prophet. One of them used to come to the Prophet, may Allah bless him and grant him peace, and the other one worked for a living. The one who worked complained about his brother to the Messenger of Allah and he said, 'It might well be that you have your provision on account of him." [Muslim]

8. Chapter: On Going Straight (Istiqama)

Allah Almighty says, "Go straight as you have been commanded," (11:112)

and the Almighty says, "The angels descend on those who say, 'Our Lord is Allah,' and then go straight: 'Do not fear and do not grieve, but rejoice in the Garden you have been promised! We are your protectors in the life of this world and in the Hereafter. You will have there all that your selves could wish for. You will have there everything you demand. Hospitality from One who is Ever-Forgiving, Most Merciful." (W41:29-31; H41:30-32)

The Almighty says, "Those who say, 'Our Lord is Allah, and then go straight will feel no fear and will know no sorrow. Such people are the Companions of the Garden, remaining in it timelessly, for ever, as repayment for what they did." (W46: 12-13; H46:13-14)

85. Abu 'Amr, and it is said Abu 'Amra Sufyan ibn 'Abdullah, said, "I said, 'Messenger of Allah, tell me something about Islam which I could not ask from anyone but you.' He said, 'Say, "I have believed in Allah" and then go straight.'" [Muslim]

86. Abu Hurayra said that the Messenger of Allah, may Allah bless him and grant him peace, said, "Tread the middle way and be upright but know that none of you will be saved by what he does." They said, "Not even you, Messenger of Allah?" He said, "Not even me unless Allah covers me with mercy and bounty from him." [Muslim]

9. Chapter: Reflecting on the immense creation of Allah Almighty, the passing of this world, the terrors of the Next World, and other matters. On the negligence of the self, disciplining it and forcing it to go straight

Allah Almighty says, "I exhort you to do one thing alone: to stand before Allah in pairs, and on your own and then reflect" (34:46)

and the Almighty says, "In the creation of the heavens and the earth, and the alternation of night and day, there are signs for people of intelligence: those who remember Allah, standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth: 'Our Lord, You have not created this for nothing. Glory to You!" (3:190-191)

The Almighty says, "Have they not looked at the camel - how it was created? and at the sky, - how it was raised up? and at the mountains, - how they are embedded? and at the earth - how it was smoothed out? So remind them! You are only a reminder." (88:17-21)

The Almighty says, "Have they not travelled in the earth and seen?" (40:21)

10. Chapter: On hastening to perform good actions, and on encouraging the one who intends to do something to go ahead and do it with diligence and not to hesitate

Allah Almighty says, "So race each other to the good," (W2:147; H2:148)

and the Almighty says, "Race each other to forgiveness from your Lord and for a Garden as wide as the heavens and the earth, prepared for the godfearing." (3:133)

87. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Hasten to actions during the times of sedition which will be like patches of black night. A man will be a believer in the morning and an unbeliever in the evening, or a believer in the evening and an unbeliever in the morning. He will sell his deen for the goods of this world." [Muslim]

88. Abu Sirwa'a 'Uqba ibn al-Harith said, "I prayed the 'Asr prayer behind the Prophet, may Allah bless him and grant him peace, in Madina. He said the salam and then got up hurriedly and stepped over people's shoulders making for the room of one of his wives. The people were alarmed at his speed. He came out to them and saw that they were surprised at his speed and said, 'I remembered a piece of gold that we had and I did not want it to distract me so I ordered that it be distributed.'" [al-Bukhari]

In one variant, "I had left a piece of gold from the sadaqa in the house and I did not want it to remain with me overnight."

89. Jabir said, "A man said to the Prophet, may Allah bless him and grant him peace, on the day of Uhud, 'Where do you think that I will be if I am killed?' He said, 'In the Garden.' So he threw away some dates that were in his hand and then fought until he was killed.'" [Agreed upon]

90. Abu Hurayra said, "A man came to the Prophet, may Allah bless him and grant him peace, and said, 'O Messenger of Allah, which sadaqa has the greatest reward?' He said, 'The sadaqa that you give when you are healthy but tight-fisted, in fear of poverty and desiring wealth. Do not put it off until death is near and you say, "So-and-so should have this much and so-and-so this much,"' when it already belongs to someone else." [Agreed upon]

91. Anas reported that the Messenger of Allah took a sword on the day of Uhud and said, "Who will take this from me?" They stretched out their hands, every man of them, saying, "Me! Me!" He said, "Who will take it with its right?" The people held back. Abu Dujana said, "I will take it with its right." He took it and split open the heads of the idolaters with it. [Muslim]

92. Az-Zubayr ibn 'Adi said, "We went to Anas ibn Malik and complained to him about what we had met with on the part of al-Hajjaj. He said, 'Be patient. There is no time without the one following it being worse than it until you meet your Lord.' I heard that from your Prophet.'" [al-Bukhari]

93. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Race to good actions as fast as you can. What are you waiting for except delayed poverty, oppressive wealth, debilitating illness, dottering senility, a swift death or the Dajjal? Or are you waiting for an unseen evil, or the Last Hour? The Last Hour will be most bitter and terrible." [at-Tirmidhi]

94. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said on the Day of Khaybar, "I will give this banner to a man who loves Allah and His Messenger and Allah will bring about victory at his hands." 'Umar, may Allah be pleased with him, said, "That is the only day I ever wanted the command (amirate) and I leapt forward for it, hoping that I

could claim it. The Messenger of Allah, may Allah bless him and grant him peace, summoned 'Ali ibn Abi Talib and gave it to him, saying, 'Go and do not turn aside until Allah gives you victory.' 'Ali went away and then stopped without turning round and shouted, 'O Messenger of Allah! On what basis should I fight the people?' He said, 'Fight them until they bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah. When they do that, their blood and their property are protected from you except when a right is involved, and their reckoning is up to Allah.'" [Muslim]

11. Chapter: On Striving (Mujahada)

Allah Almighty says, "As for those do jihad in Our Way, We will guide them to Our paths. Truly Allah is with the good-doers," (29:69)

and the Almighty says, "And worship your Lord until whay is Certain comes to you." (15:99)

The Almighty says, "Remember the Name of your Lord, and devote yourself to Him completely," (73:7)

and the Almighty says, "Whoever does an atom's weight of good will see it" (W99:8; H99:7)

The Almighty says, "Whatever good you send ahead for your yourselves, you will find it with Allah as something better and as a greater reward." (W73;18; H73:20)

The Almighty says, "Whatever good you give away, be Allah knows it." (W2:272; H2:273)

95. Abu Hurayra said that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty said, 'I have declared war on anyone who shows enmity to a friend of Mine. My slave does not draw near to Me with anything I love more than what I have made obligatory on him. And my slave continues to draw near to Me with superogatory actions until I love him. When I love him, I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. If he were to ask Me for something, I would give it to him. If he were to ask Me for refuge, I would give him refuge.'" [al-Bukhari]

96. Anas reported from the Prophet, may Allah bless him and grant him peace, in what he reported from his Lord, the Mighty and Majestic. He said, "When the slave comes towards Me a hand-span, I go an arm-length towards him. When he comes towards Me an arm-length, I go a fathom towards him. When he comes towards Me walking, I go towards him running." [al-Bukhari]

97. Ibn 'Abbas said that the Messenger of Allah, may Allah bless him and grant him peace, said, "There are two blessings which deceive many people: health and free time." [al-Bukhari]

98. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, used to pray at night until his feet became cracked. "I said to him, 'Why do you do this. Messenger of Allah, when Allah has forgiven you all your past and future wrong actions?' He said, 'Do I not want to be a grateful slave?'" [Agreed upon. This is the variant of al-Bukhari]

99. 'A'isha said, "When the last ten nights [of Ramadan] began, the Messenger of Allah, may Allah bless him and grant him peace, would stay up during the night praying, and wake up his family, strive and devote himself to worship." [Agreed upon]

100. Abu Hurayra said that the Messenger of Allah, may Allah bless him and grant him peace, said, "The strong believer is better and more beloved to Allah than the weak believer although there is good in each. Desire that which will bring you benefit, and seek help from Allah and do not give way to incapacity. If something happens to you, do not say, 'If only I had done such-and-

such.' Rather say, 'The decree of Allah. He does what He will.' Otherwise you will open yourself up to the action of Shaytan." [Muslim]

101. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The Fire is veiled by indulgence of appetites and the Garden is veiled by things people dislike." [Agreed upon]

The variant of Muslim has "surrounded" instead of "veiled" meaning there is this veil between him and it. When he does it, he enters it.

102. Abu 'Abdullah Hudhayfa ibn al-Yaman said, "I prayed with the Prophet, may Allah bless him and grant him peace, one night, and he began with al-Baqara. I said, 'He will go into ruku' after a hundred verses.' But he continued and I said, 'He will pray with all of it in the rak'at,' but he continued. I said, 'He will do the ruku' after it,' but he went on and then began an-Nisa' and recited it and then began Ali 'Imran and recited that, and he recited with deliberation. When he recited a verse containing glorification, he would glorify. When he recited a request, he would ask, and when he recited a verse seeking refuge, he would seek refuge. Then he went into ruku' and began to say, 'Glory be to my Lord, the Immense.' His ruku' was about the same length as his standing. Then he said, 'Allah hears whoever praises Him. Our Lord, praise is Yours.' Then he stood for a long time, about as long as had bowed. Then he prostrated and said, 'Glory be to my Lord, the Most High.' His prostration was about as long as his standing." [Muslim]

103. Ibn Mas'ud said, "I prayed in the night with the Prophet, may Allah bless him and grant him peace, and he stood so long that I wanted to do something awful." He was asked, "What did you want to do?" He said, "I wanted sit down and leave him." [Agreed upon]

104. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Three things follow a dead person: his family, his property and his actions. Two of them return and one remains with him. His family and property return and his actions remain." [Agreed upon]

105. Ibn Mas'ud said that the Prophet, may Allah bless him and grant him peace, said, "The Garden is nearer to you than the strap of your sandal, and the Fire is the same." [al-Bukhari]

106. Abu Firas Rabi'a ibn Ka'b al-Aslami, the servant of the Messenger of Allah and one of the People of the Suffa, who said, "I used to spend the night with the Messenger of Allah, may Allah bless him and grant him peace, and I would bring him his wudu' water and whatever he needed. He said, 'Ask of me.' I said, 'I ask you for your friendship in the Garden.' He said, 'Something else as well?' I said, 'I only want that.' He said, 'Help me against your self by means of a lot of prostration.'" [Muslim]

107. Abu 'Abdullah (or it is said Abu 'Abdu'r-Rahman) Thawban, the client of the Messenger of Allah, said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'You must do a lot of prostration. For you do not do a single prostration to Allah without Allah raising you up a degree by it and shedding a wrong action from you.'" [Muslim]

108. Abu Safwan 'Abdullah ibn Busr al-Aslami reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The best of people is the one who lives a long life and whose actions are good." [at-Tirmidhi]

109. Anas said, "My uncle, Anas ibn an-Nadr, missed the fighting at Badr and said, 'Messenger of Allah, I missed the first battle in which you fought the idolworshippers. If Allah gives me the opportunity to fight the idolaters, Allah will see what I shall do!' On the Day of Uhud, the Muslims were routed and he said, 'O Allah, I apologise to You for what these people have done (i.e. his companions) and I declare myself innocent to You of what those people have done, (i.e. the idolworshippers).' Then he went

forward and Sa'd ibn Mu'adh met him. He said, 'O Sa'd ibn Mu'adh! The Garden, by the Lord of the Ka'ba! I smell its fragrance from below Uhud!' Sa'd said, 'Messenger of Allah, I could not do what he did.'" Anas said, "We found him with about eighty wounds, sword thrusts or spear stabs or arrows. We found that he had been killed and the idolworshippers had mutiliated him. No one could recognise him except for his sister by his fingertips.' Anas said, "We used to think or suppose that this ayat was sent down about him and his like, 'Among the believers are men who have been true to the contract they made with Allah.' (33:23)" [Agreed upon]

110. Abu Mas'ud 'Uqba ibn 'Amr al-Ansari al-Badri said, "When the ayat of sadaqa was sent down, we were working as porters. A man would come and give a lot of sadaqa and they would say, 'Just showing-off!' Another man would come and give a sa' in sadaqa and they would say, 'Allah has no need of the sa' of this person!' So it was revealed, 'As for the people who find fault with those believers who give sadaqa spontaneously, and with those who can find nothing to give but their own efforts ...'"(W9:80; H9:79)" [Agreed upon]

111. Sa'id ibn 'Abdu'l-'Aziz from Rabi'a ibn Yazid from Abu Idris al-Khawlani from Abu Dharr Jundub ibn Junada reported from the Prophet, may Allah bless him and grant him peace, in what is related from what Allah the Blessed and Almighty said, "O My slaves! I have forbidden injustice to Myself and I have made it unlawful between you, so do not wrong one another. O My slaves! All of you are misguided except those that I guide, so seek My guidance and I will guide you. O My slaves! All of you are hungry except those that I feed so ask me for food and I will feed you. O My slaves! All of you are naked except those that I clothe so ask me for clothing and I will clothe you. O My slaves! You make mistakes by night and by day and I forgive all wrong actions so ask for My forgiveness and I will forgive you. O My slaves! You will never attain to My harm so as to be able to harm Me and you will never attain to My benefit so as to be able benefit Me. O My slaves! If the first and last of you, all the jinn and all the men among you, possessed the heart of the most godfearing man among you, that would not increase My kingdom in any way. O My slaves! If the first and last of you, all the jinn and all the men among you, possessed the heart of the most evil man among you, that would not decrease My kingdom in any way. O My slaves! If the first and last of you, all the jinn and all the men among you, were to stand in a single place and ask of Me, I could give to every man what he asks without that decreasing what I have any more than a needle when it enters the sea. O My slaves! It is your actions for which I call you to account and then repay you in full. So anyone who finds good should praise Allah and anyone who finds something else should blame none but himself."

Sa'id said, "When Abu Idris related this hadith, he knelt."

Muslim related it and we related it from Imam Ahmad ibn Hanbal, may Allah have mercy on him, who said, "The people of Syria do not have any hadith nobler than this hadith."

12. Chapter: On the encouragement to increase good actions in the later part of one's life

Allah Almighty says, "Did We not let you live long enough for anyone who was going to pay heed to pay heed? And did not the warner come to you?" (35:37)

112. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah has excused Himself in the case of a man whose term He extends until he reaches sixty years of age." [Al-Bukhari]

The scholars say that it means, "He does not need an excuse if He lets him live for this period." It is said that this is when a man reaches the utmost point of being excused.

113. Ibn 'Abbas said, "'Umar used to admit me together with the shaykhs of Badr and it seemed that one of them was annoyed by that and said, 'Why does he admit this one with us when we have sons of his age?' 'Umar said, 'You know well where he is from!' So one day he summoned me and had me come in with them and I thought that he had summoned me that day to show me to them. He said, 'What you say about the words of Allah Almighty, "When Allah's help and victory have arrived" (110:1)?' Some of them said, 'We are commanded to praise Allah and to ask His forgiveness when He helps us and makes us victorious." Some of them were silent and did not say anything. He said to me, 'Is that what you say, Ibn 'Abbas?' I said, 'No.' He said, 'So what do you say?' I said, 'It is the Messenger of Allah, may Allah bless him and grant him peace, being informed of the end of his lifespan. He said, "When Allah's help and victory have arrived," and that is a sign of the end of your life-span, "then glorify your Lord's praise and ask His forgiveness. He is the Ever-Returning."' 'Umar said, 'No one knows better than what you say.'" [al-Bukhari]

114. 'A'isha said, "After 'When Allah's help and victory have arrived' was sent down on him, the Messenger of Allah, may Allah bless him and grant him peace, did not pray any prayer without saying, 'Glory be to You, Our Lord, and with Your praise. O Allah, forgive me.'" [Agreed upon]

In the variant in the two Sahih collections from him, "The Messenger of Allah, may Allah bless him and grant him peace, used to say often in his bowing and prostration, 'Glory be to You, Our Lord, and with Your praise. O Allah, forgive me.'" interpreting the Qur'an.

The meaning of "interpreting the Qur'an" is doing what is commanded in the Qur'an in the words of the Almighty, 'Glorify your Lord's praise and ask His forgiveness.'"

In the variant of Muslim, "The Messenger of Allah may Allah bless him and grant him peace, used to say often before he died, 'Glory be to You, Our Lord, and with Your praise. O Allah, I ask your forgiveness and I turn to You.' 'A'isha said, 'I said, "Messenger of Allah, what are these words which I have seen you saying recently?" He said, "I have been given a sign concerning my community. When I saw it, I repeated it: 'When Allah's help and victory have arrived (to the end of the sura.)"'"

In a variant of it, "The Messenger of Allah may Allah bless him and grant him peace, used to say often, 'Glory be to You, Our Lord, and with Your praise. O Allah, I ask your forgiveness and I turn to You.' She said, 'I said, "Messenger of Allah, I often see you saying, 'Glory be to You, Our Lord, and with Your praise. O Allah, I ask your forgiveness and I turn to You.'" He said, "I say 'When Allah's help and victory have arrived' meaning the conquest of Makka 'and you have seen people entering Allah's deen in droves, glorify your Lord's praise and ask His forgiveness. He is the Ever-Returning.'"'"

115. Anas said, "Allah, the Mighty and Majestic, made continuous revelation to the Messenger of Allah, may Allah bless him and grant him peace, up until the time of his death so that when died the revelation was at its most abundant." [Agreed upon]

116. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Every slave of Allah will be raised up according to what he had when he died." [Muslim]

13. Chapter: On the clarification of the many paths of good

Allah Almighty says, "Whatever good you do, Allah knows it," (W2:213; H2:215)

and the Almighty says, "Whatever good you do, Allah knows it." (W2:196; H2:197)

The Almighty says, "Whoever does an atom's weight of good will see it" (W99:8; H99:7)

The Almighty says, "Whoever acts rightly, it is to his own good." (W45:14; H45:15)

117. Abu Dharr Jundub ibn Junada said, "I asked, 'Messenger of Allah, which action is the best?' He replied, 'Belief in Allah and jihad in His way.' I said, 'What is the best kind of setting free?' He replied, 'That of the person most valued in the eyes of his people and the one with the highest price.' I asked, 'What if I cannot do that?' He replied, 'Help the poor or those who cannot do anything for themselves.' I said, 'Messenger of Allah, what about someone who is too weak to do anything?' He said, 'Withhold your evil from other people. That is sadaqa from you to yourself.'" [Agreed upon]

118. Abu Dharr also reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Sadaqa is owed by every joint you have. Every glorification is sadaqa. Every praise is sadaqa. Every 'la ilaha illa'llah' is sadaqa. Commanding the right is sadaqa. Forbidding the wrong is sadaqa. Praying the two rak'ats of Duha (the forenoon) takes care of all that." [Muslim]

119. Abu Dharr also reported that the Prophet, may Allah bless him and grant him peace, said, "The actions of my community, both good and bad, were displayed before me and I found among their good actions removing obstacles from the road and I found among their bad actions spittle in the mosque which is not buried." [Muslin]

120. Abu Dharr also reported that some people said, "Messenger of Allah, the rich people have gone off with all the reward. They pray as we pray, fast as we fast, and then give sadaqa from their excess wealth." He said, "Has Allah not given you something that you can give away as sadaqa? Every glorification is sadaqa. Every 'Allahu akbar' is sadaqa. Every praise is sadaqa and every 'la ilaha illa'llah' is sadaqa. Commanding the right is sadaqa and forbidding the wrong is sadaqa. There is even sadaqa in your sexual intercourse." They said, "Messenger of Allah, can one of us indulge his appetite and then get a reward for it?" He said, "Do you not think that if you did it unlawfully, you would incur a wrong action for it? In the same way if you do it lawfully, you will receive a reward." [Muslim]

121. Abu Dharr said, "The Prophet, may Allah bless him and grant him peace, told me, 'Do not consider anything correct insignificant, even meeting your brother with a happy face." [Muslim]

122. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Sadaqa is owed by every limb people have. Every day on which the sun rises in which someone establishes justice between two people is sadaqa. To help a man with his animal and help him onto it is sadaqa. Or to lift his goods onto it is sadaqa. A good word is sadaqa. Every step you take to the prayer is sadaqa. Removing an obstacle from the road is sadaqa." [Agreed upon]

Muslim also related it with the variant of 'A'isha: "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Allah created three hundred and sixty joints in every one of the children of Adam. Whoever says "Allahu akbar", praises Allah, says "There is no god but Allah", glorifies Allah, asks Allah's forgiveness, removes a stone or a thorn or a bone from people's path, or commands something right or forbids something wrong, has accounted for the whole three hundred and sixty. In the evening of that day, he has moved himself away from the Fire.'"

123. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah will prepare hospitality in the Garden for anyone who goes to the mosque morning and evening for each morning and evening that they go." [Agreed upon]

124. Abu Hurayra also reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "O Muslim women! No one should look down on a gift from her neighbour, even if it is only a sheep's trotter." [Agreed upon]

125. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Belief has over sixty branches. The best of them is the words, 'There is no god but Allah' and the least of them is to remove an obstacle from the road." [Agreed upon]

126. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Once a man was walking along a road and became very thirsty. He found a well, climbed down into it and drank. When he came out, he saw a dog driven by thirst to eat mud. He said, 'This dog has reached the same extreme of thirst that I had reached.' So he climbed back down the well, filled his leather sock with water and, holding it between his teeth, climbed back up and let the dog drink Allah thanked him for that and forgave him." They said, "Messenger of Allah, do we then receive a reward on account of animals?'" He said, "There is a reward for every live animal [lit. everything with a moist liver]." [Agreed upon]

In a variant in al-Bukhari, "Allah thanked him for that and forgave him and admitted him into the Garden."

127. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "I saw a man going about in the Garden who was there on account of cutting down a tree in the middle of the road which had been a nuisance to the Muslims." [Muslim]

One variant has, "A man passed by a fallen branch in the middle of the road and said, 'By Allah, I will remove this from the path of the Muslims so that it does not inconvenience them' and he was admitted into the Garden."

In a variant of the two, "If a man who is walking along on a road finds a thorny branch in the road and removes it, Allah thanks him for doing it and forgives him."

128. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who does wudu' thoroughly, then goes to Jumu'a, listens and is silent, will be forgiven until the next Jumu'a and three days more. Whoever plays with pebbles has wasted it." [Muslim]

129. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When a Muslim or believer does wudu' and washes his face, he removes from his face with the water, or with the last drop of water, every wrong action which he looked at with his eye. When he washes his hands, he removes from his hands with the water, or with the last drop of water, every wrong action which he did with his hands. When he washes his feet, he removes from his feet with the water, or with the last drop of water, every wrong action which he walked to with his feet, until he emerges free of wrong actions." [Muslim]

130. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Five prayers, and Jumu'a to Jumu'a, and Ramadan to Ramadan are expiation for everything between them if major wrong actions are avoided." [Muslim]

131. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Shall I tell you something by which Allah will wipe out wrong actions and raise up degrees?" They said, "Yes indeed, Messenger of Allah." He said, "Doing wudu' thoroughly, even in times of difficulty, taking many steps to the mosque and waiting for the prayer after praying the previous one. That is what you should hold to."[Muslim]

132. Abu Musa al-Ash'ari reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever prays the two cool ones (i.e. the Subh and 'Asr prayers) will enter the Garden." [Agreed upon]

133. Abu Musa reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When a slave of Allah is ill or travelling, the same is written for him as what he would normally do if he were healthy and at home." [al-Bukhari]

134. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Every right thing is sadaqa." [Al-Bukhari. Muslim related it from Hudhayfa]

135. Jabir also reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "No Muslim plants something without what is eaten from it being sadaqa for him. Even what is stolen from it is sadaqa for him. And no one visits it without that being sadaqa for him." [Muslim]

In one variant of it, "No Muslim plants something from which man, animals or birds eat without it being sadaqa for him until the Day of Rising."

In another variant of it, "No Muslim plants a tree or sows a crop from which birds, man or beasts eat without it being sadaqa for him."

136. Jabir said, "The Banu Salama wanted to move near to the mosque and the Messenger of Allah, may Allah bless him and grant him peace, heard about it. He said to them, 'It has reached me that you want to move near to the mosque?' They said, 'Yes, Messenger of Allah, we do want that.' He said, 'Banu Salama, keep the houses you have. Your footprints are written down. Keep the houses you have! Your footprints are written down.'" [Muslim]

In one variant, "There is a degree for each footstep."

137. Abu'l-Mundhir Ubayy ibn Ka'b said, "There was a man and I do not know of any man who lived further from the mosque than him. He never missed a prayer. It was said to him - or I said to him - 'You should buy a donkey which you could ride in the dark and when it is very hot.' He said, 'It would not make me happier if my house were right next to the mosque. I want my steps to the mosque to be written down for me and also my return when I return to my family. The Messenger of Allah, may Allah bless him and grant him peace, said, "Allah will combine all that for you."'" [Muslim]

In one variant, "You will have what you reckoned."

138. Abu Muhammad 'Abdullah ibn 'Amr reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There are forty good qualities, the highest of which is giving away all of an animal's milk. If anyone acts with any one of these qualities hoping for its reward and affirming what is promised by it, on account of it Allah will admit him to the Garden." [al-Bukhari]

139. 'Adi ibn Hatim said, "I heard the Prophet, may Allah bless him and grant him peace, say, 'Protect yourselves from the Fire, even if only with half a date.'" [Agreed upon]

In a variant in both al-Bukhari and Muslim, he said that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is not a single one of you who will not be spoken to directly by his Lord without any mediator in between and he will look to his right and see only what he sent ahead, and will look to his left and see only what he sent ahead. He will look in front of him and see only the Fire facing him. Protect yourselves from the Fire, even if only with half a date. And if you cannot find even that, then with a good word."

140. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah is pleased with His slave who eats a morsel and praises Allah for it or takes a drink and praises Allah for it." [Muslim]

141. Abu Musa reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Every Muslim should give sadaqa." He said, "What about if someone has nothing to give?" He said, "He should get work and earn something and give sadaqa." He said, "And if is unable to do that?" He said, "He should help someone in need." He said, "What if he cannot find anyone?" He said, "He should command what is right or good." He said, "What if he cannot do that?" He said, "He should refrain from evil. That is sadaqa for him." [Agreed upon]

14. Chapter: On Moderation in Worship

Allah says, "Ta Ha. We did not send down the Qur'an to you to make you miserable," (20:1)

and the Almighty says, "Allah desires ease for you; He does not desire difficulty for you." (W2:184; H2:185)

142. 'A'isha reported that that once the Prophet, may Allah bless him and grant him peace, came when a woman was with her. He asked, "Who is this?" She replied, "So-and-so," and told him about the amount she prayed. He said, "Stop! You must only do what you are able. By Allah, Allah does not grow weary [of giving rewards] as you grow weary, and the deen He likes best is the one in which there is constancy." [Agreed upon]

143. Anas said, "Three people came to the houses of the wives of the Prophet, may Allah bless him and grant him peace, to ask about how the Prophet worshipped. When they were told, it was as if they thought it was little and said, 'Where are we in relation to the Messenger of Allah, may Allah bless him and grant him peace, who has been forgiven his past and future wrong actions?'" He said, "One of them said, 'I will pray all of every night.' Another said, 'I will fast all the time and not break the fast.' The other said, "I will withdraw from women and never marry.' The Messenger of Allah came to them and said, 'Are you the ones who said such-and-such? By Allah, I am the one among you with the most fear and awareness of Allah, but I fast and break the fast, I pray and I sleep, and I marry women. Whoever disdains my sunna is not with me.'" [Agreed upon]

144. Ibn Mas'ud reported that the Prophet, may Allah bless him and grant him peace, said, "Those who make things hard for themselves will be destroyed." He said it three times. [Muslin]

145. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The deen is easy. Anyone who makes the deen too hard on himself will find it becomes too much for him. So aim for what is right, follow a middle path, accept the good news of the reward for right action, and seek help [to reach your goal by being constant in worshipping] in the morning, evening and some of the night."[al-Bukhari]

In one variant of al-Bukhari, "so aim for what is right, follow a middle path, and head for the goal in the morning, evening and some of the night and you will reach the goal."

146. Anas said, "The Prophet, may Allah bless him and grant him peace, entered the mosque and there was a rope hanging between two pillars. He asked, 'What is this rope?' They replied, 'The rope belongs to Zaynab. When she is tired, she hangs on to it.' The Prophet said, 'No - remove it. You should pray as long as you have the energy for it. When you are tired, you should sit down.'" [Agreed upon]

147. 'A'isha reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you dozes off while he is praying, he should go and lie down until he is no longer sleepy. If someone prays when he is drowsy, he may not know whether he is asking for forgiveness or asking for something bad for himself." [Agreed upon]

148. Abu 'Abdullah Jabir ibn Samura said, "I used to pray the prayers with the Prophet, may Allah bless him and grant him peace, and his prayer was of medium length and his khutba was of medium length." [Muslim]

149. Abu Juhayfa Wahb ibn 'Abdullah said, "The Prophet, may Allah bless him and grant him peace, joined Salman and Abu'd-Darda' together in brotherhood. Salman visited Abu'd-Darda' and saw Umm ad-Darda' poorly dressed and said to her, 'What's the matter with you?' She said, 'Your brother Abu'd-Darda' has no need of this world.' Abu'd-Darda' came and made some food for him. Salman said, 'Eat.' He said, 'I am fasting.' Salman said, 'I will not eat unless you eat.'" He said, "He ate. In the night, Abu'd-Darda' went to stand in prayer and Salman said to him, 'Sleep!' and he slept. Then he got up again and Salman said, 'Sleep!' At the end of the night, Salman said, 'Now get up and we will pray.' Salman said to him, 'Your Lord has rights over you and your self has rights over you, so give those with rights their due.' Abu'd-Darda' came to the Prophet, may Allah bless him and grant him peace, and mentioned this to him and the Prophet said, 'Salman spoke the truth.'" [al-Bukhari]

150. Abu Muhammad 'Abdullah ibn 'Amr ibn al-'As said, "The Prophet, may Allah bless him and grant him peace, was informed that I had said, 'By Allah, I will fast all day and pray all night for as long as I live. The Prophet asked, 'Did you say that ?' I said to him, 'I did say it, may my father and mother be your ransom, Messenger of Allah.' He said, 'You will not be able to do it. So fast and break the fast, and pray and sleep. Fast three days of the month and since every good action is multiplied by ten that will be like fasting all the time.' I said. 'I can do more than that.' He said, 'Then fast one day and break the fast for two days.' I said, "I can do more than that.' He said, 'Then fast one day and break the fast the next. That is the fast of Da'ud, peace be upon him, and it is the fairest fast.' (One variant has, 'It is the best fast.') I said, 'I can do better than that.' The Prophet, may Allah bless him and grant him peace, said, 'There is nothing better than that.' Now I would my acceptance of the three days which the Prophet said over my family and my property."

In one variant, "'Have I not been informed that you fast all day and pray all night?' I said, 'Yes, Messenger of Allah.' He said, 'Do not do it. Fast and break the fast, and sleep and pray. Your body has a right over you, your eye has a right over you, your wife has a right over you, and your visitor has a right over you. It is enough for you to fast three days out of every month. Every good action is multiplied by ten, so that is like fasting all the time.' But I was austere then and made things hard for myself. I said, 'Messenger of Allah, I feel strong.' He said, 'Fast the fast of the Prophet of Allah, Da'ud, but do not do more than that.' I said, 'What is the fast of Da'ud?' He said, 'Half the time.'" When he was old, 'Abdullah used to say, "Would that I had accepted the easement of the Messenger of Allah!"

In one variant, "'Am I not told that you fast all the time and recite the Qur'an every night?' I said, 'Yes, Messenger of Allah, and I only desire good by that.' He said, 'Fast the fast of the Prophet of Allah, Da'ud. He was the person with the most acts of worship. Recite the Qur'an once a month.' I said, 'O Prophet of Allah, I can do more than that.' He said, 'Then recite it in twenty days.' I said, 'O Prophet of Allah, I can do more than that.' He said, 'Then recite it every ten days.' I said, 'O Prophet of Allah, I can do more than that.' He said, 'Then recite it every seven days, but do not exceed that.' I was austere and made things hard for myself and the Prophet, may Allah bless him and grant him peace, said to me, 'You do not know. You may live a long time.' Then what the Prophet, may Allah bless him and grant him peace, had said to me came to pass and when I was old, I wished that I had accepted the easement of the Prophet of Allahmay Allah bless him and grant him peace."

In one variant, "Your child has a right over you."

In one variant, "Someone who fasts all the time has no fast" three times.

In one variant, "The fast which Allah Almighty loves best was the fast of Da'ud, and the prayer which Allah Almighty loves best is the prayer of Da'ud. He used to sleep half of the night and pray one third of it and then sleep a sixth. He used to fast one day and break the fast the next day. He did not flee when he met the enemy."

He said in one variant, "My father married me to a woman of good lineage and he used to consult his daughter-in-law - i.e. his son's wife - and ask her about her husband. She would say to him, 'An excellent man! A man who has not slept with us in a bed nor removed the veil from us since we came to him!' When that went on for a long time, he mentioned that to the Prophet said, 'Send him to me.' So I went to meet him after that and he said, 'How often do you fast?' I said, 'Every day.' He said, 'How often do you complete the Qur'an?' I said, 'Every night.'" and he mentioned something similar to what is above. He used to recite a seventh of what he recited to one of his family reading it in the day so that it would be lessened for him at night. When he wanted to gain some strength, he would break the fast for some days, counting them, and then fast the same number later not wanting to abandon anything that he had told the Prophet, may Allah bless him and grant him peace, he would do.

All these variants are sound and most are in the two Sahih Collections.

151. Abu Rib'i Hanzala ibn ar-Rabi' al-Usaydi the scribe, one of the scribes of the Messenger of Allah, said, "Abu Bakr, may Allah be pleased with him, met me and said, 'How are you, Hanzala?' I said, 'Hanzala is a hypocrite!' I said, Glory be to Allah! What are you saying!' I said, 'We were with the Messenger of Allah, may Allah bless him and grant him peace, who reminded us of the Garden and the Fire and it was as if we could see them with our eyes. When we leave the presence of the Messenger of Allah, may Allah bless him and grant him peace, we attend to our wives, children and estates in a state of great heedlessness.' Abu Bakr said, 'By Allah, we have experienced the same as this!' So Abu Bakr and I went to visit the Messenger of Allah and I said, 'Hanzala is a hypocrite, Messenger of Allah!' The Messenger of Allahmay Allah bless him and grant him peace, said, 'Why is that?' I said, 'Messenger of Allah, when we are with you,you remind us of the Garden and Fire and it is as if we could see them with our eyes. When we leave your presence, we attend to our wives, children and estates in a state of great heedlessness.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'By the One in whose hand my soul is, if you were to remain in the state you are in when you are in my presence and in the dhikr, the angels would shake hands with you on your bed and in the street, but, Hanzala, different times are not the same.' three times." [Muslim]

152. Ibn 'Abbas said, "Once while the Prophet, may Allah bless him and grant him peace, was speaking, a man remained standing, and he asked about him. They said, 'It is Abu Isra'il who vowed to stand in the sun and not sit down nor seek shade nor speak and to fast.' The Prophet said, 'Command him to speak, to seek shade and to sit down but he should complete his fast.'" [al-Bukhari]

15. Chapter: On perserverance in actions

Allah Almighty says, "Has the time not arrived for the hearts of those who believe to yield to the remembrance of Allah and to the Truth He has sent down and not to be like those who were given the Book before for whom the time seemed over long so that their hearts became hard?" (57:16)

and the Almighty says, "Then We sent Our Messengers following in their footsteps and sent 'Isa son of Maryam after them, giving him the Injil. We put compassion and mercy in the hearts of those who followed him. They invented monasticism - We did not prescribe it for them - purely out of desire for the pleasure of Allah, but even so they did not observe it as it should have been observed." (57:27)

The Almighty says, "Do not be like a woman who spoils the thread she has spun by unravelling it after it is strong." (16:92)

and the Almighty says, "And worship your Lord until what is Certain comes to you." (15:99)

The hadiths regarding this include the hadith of 'A'isha, "The deen He likes best is the one in which there is constancy," which is in the previous chapter.

153. 'Umar ibn al-Khattab reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If anyone sleeps through his hizb in the night, or through something else he normally does, and then recites between the Fajr prayer and the Dhuhr prayer, it is written for it as if he had recited it during the night." [Muslim]

154. 'Abdullah ibn 'Amr ibn al-'As said, "The Messenger of Allah, may Allah bless him and grant him peace, said to me, "'Abdullah, do not be like so-and-so who used to pray at night and then stopped doing it.'" [Agreed upon]

155. 'A'isha said, "When the Messenger of Allah, may Allah bless him and grant him peace, missed the night prayers due to illness or some other reason, he would pray twelve rak'ats during the day." [Muslim]

16. Chapter: On the command to follow the Sunna and its adab

Allah Almighty says, "Whatever the Messenger gives you you should accept, and whatever he forbids you you should forgo," (59:7)

and the Almighty says, "He does not speak from whim. It nothing but Revelation revealed." (53:3-4)

The Almighty says, "Say: 'If you love Allah, then follow me and Allah will love you and forgive you for your wrong actions," (3:31)

and the Almighty says, "You have an excellent model in the Messenger of Allah for all who put their hope is in Allah and the Last Day." (33:21)

The Almighty says, "No, by your Lord, they are not believers until they make you their judge in the disputes that break out between them, and then find no resistance within themselves to what you decide and submit themselves completely," (4:64; H4:65)

and the Almighty says, "If you have a dispute about something, refer it back to Allah and the Messenger." (W4:58; H4:59) Scholars say that this means the Book and the Sunna.

The Almighty says, "Whoever obeys the Messenger has obeyed Allah" (W4:79; H4:80) and the Almighty says, "Truly you are guiding to a Straight Path," (W42:49; H42:52)

and the Almighty says, "Those who oppose his command should beware of a testing trial coming to them or a painful punishment striking them." (W24:61: H24:63)

The Almighty says, "And remember the Signs of Allah and the wise words which are recited in your rooms." (33:34)

156. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Stay with what I have left you [without asking more]. Those before you were destroyed by their excessive questioning and disagreeing with their Prophets. When I forbid you to do something, avoid it, and when I command you to do something, do it as much as you are able." [Agreed upon]

157. Abu Nujayh al-'Irbad ibn Sariya said, "The Messenger of Allah, may Allah bless him and grant him peace, gave us a profound exhortation which made our hearts afraid and our eyes weep. We said, 'O Messenger of Allah, it is an exhortation which is as if it were bidding us farewell, so advise us. He said, 'I commend you to be fearful of Allah and to hear and obey, even if an [Abyssinian] slave is put in command over you. Any among you who live will see much disagreement, so you must hold to my Sunna and the Sunna of the rightly-guided and guiding khalifs. Hold onto it with your teeth. Beware of new matters. Every innovation is misguidance." [Abu Dawud and at-Tirmidhi]

158. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "All of my community will enter the Garden except those who refuse." He was asked, "Who are those who refuse, Messenger of Allah?" He said, "Those who obey me will enter the Garden and those who disobey me refuse." [al-Bukhari]

159. Abu Muslim - and it is said Abu Iyas - Salama ibn 'Amr ibn al-Akwa' reported is that a man ate with the Messenger of Allah, may Allah bless him and grant him peace, using his left hand, and he said, "Eat with your right hand." He said, "I cannot." He said, "Then you cannot." Only pride had stopped him and he could not raise it to his mouth. [Muslim]

160. An-Nu'man ibn Bashir said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Make your rows straight or Allah will cause disagreements between you." [Agreed upon]

In a variant of Muslim, "The Messenger of Allah, may Allah bless him and grant him peace, used to straighten our rows to such an extent that it was as arrows could be straightened by them. This continued until he saw that we had understood that. Then one day he came out to us and stood for the prayer until he was about to say the takbir. Then he saw the chest of a bedouin man protruding from the line. He said, 'Slaves of Allah! Make your rows straight or Allah will cause disagreements between you.'"

161. Abu Musa said, "A house burned down on top of its inhabitants in Madina one night and when the Messenger of Allah, may Allah bless him and grant him peace, was informed about it, he said, 'Fire is an enemy to you. When you go to sleep, put it out.'" [Agreed upon]

162. Abu Musa reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The example of the guidance and knowledge with which Allah has sent me is like the abundant rain which strikes the earth. Some of it is fertile and accepts the water and brings forth plants and grass in abundance. Some of it is hard and holds the water enabling Allah to let people use it. They drink from it, water their animals and irrigate. Some of the land it strikes is level and barren and does not retain the water nor produce plants. The first is the example of someone who understands the deen of Allah and benefits from that with which Allah has sent me and learns and teaches. The last is the example of the person who pays no attention to it and does not accept the guidance with which I have been sent." [Agreed upon]

163. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The metaphor of me and you is that of a man who lights a fire and the grasshoppers and moths begin to fall into it and he chases them away from it. I pull you by your belts back from the Fire while you are doing your best to slip from my hand." [Muslim]

164. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, commanded people to lick their fingers and the plate, saying, 'You do not know where the blessing lies.'" [Muslim

In one variant of it, "When one of you drops a morsel of food, he should pick it up, remove any dirt on it and then eat it, not leaving it for Shaytan. He should not wipe his hand with a cloth until he has licked his fingers. He does not know in which part of his food the blessing lies."

In one variant of it, "Shaytan is present with each one of you in every thing you do, he is even present with you when you eat. So when you drop a morsel of food, you should remove any dirt on it and eat it and not leave it for Shaytan."

165. Ibn 'Abbas said, "The Messenger of Allah, may Allah bless him and grant him peace, stood up among us to admonish us and said, 'O people! You will be gathered to Allah Almighty barefoot, naked and uncircumcised. "As We originated the first creation, so We will regenerate it. It a promise binding on Us. That is what We will do." (21:103) The first of creatures to be clothed on the Day of Rising will be Ibrahim. Men of my community will come and will be taken to the left. I will say, "O Lord, my Companions!" and it will be said, "You do not know what innovations they introduced after you." I will say the same as the righteous slave ('Isa) said, "I was a witness against them as long as I remained among them" to "The Almighty, the All-Wise." (5:117-118)) I will be told, "They never stopped turning back on their heels from the time you left them."'" [Agreed upon]

166. Abu Sa'id 'Abdullah ibn Mughaffal said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade flicking pebbles with two fingers and said, 'It does not kill game and does finish off the enemy, but rather it gouges out an eye or breaks a tooth." [Agreed upon]

In one variant is that a relative of Ibn Mughaffal flicked a stone and he forbade him to do it and said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade flicking stones and said, 'It does not kill game.'" Then he did it again and he said, 'Did I not tell you that the Messenger of Allah, may Allah bless him and grant him peace, forbade it and yet you again flick stones! I will never speak to you again.'"

167. 'Abis ibn Rabi'a said, "I saw 'Umar ibn al-Khattab kiss the Black Stone. He kissed it and said, 'I know that you are a merely a stone which can bestow neither harm nor benefit. If it had not been that I had seen the Messenger of Allah, may Allah bless him and grant him peace, kiss you, I would not have kissed you.'" [Agreed upon]

17. Chapter: On the Obligation to obey the judgement of Allah, what is said by those who are summoned to that, and commanding the right and forbidding the wrong

Allah Almighty says, "No, by your Lord, they are not believers until they make you their judge in the disputes that break out between them, and then find no resistance within themselves to what you decide and submit themselves completely," (4:64; H4:65)

and the Almighty says, "The reply of the believers when they are summoned to Allah and His Messenger so that he can judge between them, is to say, 'We hear and we obey.' They are the one who are successful." (W24:49; H24:51)

168. Abu Hurayra who said, "When this verse: 'Everything in the heavens and everything in the earth belongs to Allah. Whether you divulge what is in yourselves or keep it hidden, Allah will still call you to account for it,' (2:283) came down on the Messenger of Allah, may Allah bless him and grant him peace, it was hard for the Companions of the Messenger of Allah to bear. So they went to the Messenger of Allah, and knelt and said, 'O Messenger of Allah, we have been obligated to do actions of which we are capable - the prayer, jihad, fasting and sadaqa. Now this ayat has been sent down on you and we are not capable of bearing it.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Do you want to say as the people of the two Books before you said, "We hear and rebel?" Rather say, "We hear and obey. Your forgiveness, our Lord, and the return is to You."' When the people recited it and their tongues obeyed, Allah Almighty sent down after it, 'The Messenger believes in what has been sent down to him from his Lord, and so do the believers. Each one believes in Allah and His angels and His Books and His Messengers, We do not differentiate between any of his Messengers." They say: "We hear and we obey. Forgive us, our Lord! You are our journey's end."' When they did that, Allah Almighty abrogated it and Allah, the Mighty and Exalted, sent down, 'Allah does not

impose on any self any more than it can stand. For it is what it has earned; against it is what it has warranted. Our Lord, do not take us to task if we forget or make a mistake! Our Lord, do not place on us a load like the one You placed on those before us! Our Lord, do not place on us a load which we have not the strength to bear! And pardon us; and forgive us; and have mercy on us. You are our Master so help us against the people of the rejectors."' He said, 'Yes.'" [Muslim]

18. Chapter: On the prohibition against innovations and new matters

Allah Almighty says, "And what is there after truth except misguidance?" (10:32)

and the Almighty says, "We have not omitted anything from the Book." (W6:39; H6:38)

The Almighty says, "If you have a dispute about something, refer it back to Allah and the Messenger" (W4:58; H4:59) i.e. the Book and the Sunna,

and the Almighty says, "This is My Path and it is straight, so follow it. Do not follow other ways or you will become cut off from His Way." (W6:154; H6:153)

The Almighty says, "Say: 'If you love Allah, then follow me and Allah will love you and forgive you for your wrong actions," (3:31) and the ayats about this topic are numerous and well-known.

169. 'A'isha said that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who introduces an innovation in this affair of ours which is not part of it, it will be rejected." [Agreed upon]

In a variant of Muslim, "Anyone who does an action which is not in accordance with this affair of ours will be rejected."

170. Jabir said, "While the Messenger of Allah, may Allah bless him and grant him peace, was delivering an address, his eyes would become red, he would raise his voice and he would become very angry until he was like someone admonishing an army. He would say, "(Guard youselves against attack) in the morning and the evening.' He would say, 'I have been sent at a time when I and the Last Hour are like these two,' and he joined together his index finger and middle finger.' He would say, 'Following on from that: the best speech is the Book of Allah. The best guidance is the guidance of Muhammad, may Allah bless him and grant him peace. The worst of matters are the new ones, and every innovation is misguidance.' Then he would say, 'I am more entitled to every believer than his own self. Whoever leaves property, it is for his family. Whoever leaves a debt or family, it is for me and on me." [Muslim]

Al-'Irbad ibn Sariyya has his hadith which is in the Chapter on Following the Sunna (157).

19. Chapter: On the one who makes a good or bad sunna

Allah Almighty says, "Those who say, 'Our Lord, give us joy in our wives and children and make us a good example for those who have taqwa." (25:74)

and the Almighty says, "We made them leaders, guiding by Our command." (W21:72; H21:73)

171. Abu 'Amr Jarir ibn 'Abdullah said, "Once we were with the Messenger of Allah, may Allah bless him and grant him peace, at the beginning of the day when some people came, barefoot, wearing striped garments or cloaks, girded with swords. Most of them were from Mudar, indeed, all of them were from Mudar. The face of Messenger of Allah hanged because his concern at

what he saw of their extreme need. He went inside and then came out and commanded Bilal to give the adhan and the iqama. He prayed and then spoke and said, 'O mankind! have taqwa of your Lord who created you from a single person' to the end of the verse, 'Allah watches over you continually.' (4:1) and the other verse which is at the end of al-Hashr, 'O you who believe! Have taqwa of Allah, and let each self look to what it has sent forward for Tomorrow.' (59:18) 'Let a man give from his dinars and his dirhams, from his clothes, from the sa' of his wheat, from the sa' of his dates, even,' he said, 'a half of a date.' A man of the Ansar brought a bag which he could barely get his hand round, indeed, he could not. Then the people came one after another until I saw two heaps of food and clothes and I saw the face of the Messenger of Allah shining as if it was illuminated. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Anyone who creates a good sunna in Islam has its reward and the reward of whoever does it after him without that decreasing his reward in any way. Anyone who creates a bad sunna in Islam bears its burden and the burden of whoever acts by it after him without that decreasing his burden in any way." [Muslim]

172. Ibn Mas'ud reported that the Prophet, may Allah bless him and grant him peace, said, "No self is unjustly killed without responsibility for it falling on the elder son of Adam because he was the first to make a sunna of murder." [Agreed upon]

20. Chapter: On showing the way to good and calling to guidance or misguidance

Allah Almighty says, "Call people to your Lord," (28:87)

and the Almighty says, "Call to the way of your Lord with wisdom and fair admonition," (16:125)

and the Almighty says, "Help each other to goodness and taqwa," (5:2)

and the Almighty says, "Let there be a community among you who call to the good." (3:104)

173. Abu Mas'ud 'Uqba ibn 'Amr al-Ansari al-Badri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who shows the way to something good has the same reward as the person who does it." [Muslim]

174. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who calls people to guidance has the same reward as that received by those who follow it, without that decreasing their reward in any way. Anyone who calls people to misguidance, is attributed with wrong actions the the same as those of those who follow it, without that decreasing their wrong actions in any way." [Muslim]

175. Abu'l-'Abbas Sahl ibn Sa'd as-Sa'idi reported that the Messenger of Allah, may Allah bless him and grant him peace, said on the Day of Khaybar, "I will give the banner tomorrow to a man at whose hands Allah will conquer. He loves Allah and His Messenger and Allah and his Messenger love him." They spent the night wondering who it would be given to, and in the morning the people came to the Messenger of Allah, all of them hoping to get it. He said, "Where is 'Ali ibn Abi Talib?" He was told, "He has something wrong with his eyes." He said, "Send for him." He was brought and the Messenger of Allah, may Allah bless him and grant him peace, spat in his eyes and made supplication for him, and it was healed as if there had never been anything wrong with him. He gave him the banner. 'Ali, may Allah be pleased with him, said, "Messenger of Allah, shall I fight them until they become the same as us?" He said, "Take it easy until you alight in their quarter and then invite them to Islam and tell them what is incumbent on them regarding the rights of Allah Almighty. By Allah, for one man to be guided by you is better for you than having red camels." [Agreed upon]

176. Anas reported that a lad from Aslam said, "Messenger of Allah, I want to go on an expedition, but I do not have the wherewithal with which to prepare myself. He said, 'Go to so-and-so. He has made preparations but has fallen ill.' He said, 'The Messenger of Allah, may Allah bless him and grant him peace, greets you and says to give me what you have prepared.' He said,

'Girl, give him what I have prepared and do not hold anything back. By Allah, you should not hold back any of it and it will be a blessing for you.'" [Muslim]

21. Chapter: Helping one another to goodness and fear of Allah

Allah Almighty says, "Help each other to goodness and taqwa," (5:2)

and the Almighty says, "By the Late Afternoon, truly man is in loss. Except for those who believe and do right actions and encourage each other to the truth and encourage each other to steadfastness." (103:1-4)

177. Abu 'Abdu'r-Rahman Zayd ibn Khalid al-Juhani reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who equips a fighter in the way of Allah fights as well and anyone who looks after a fighter's family during his absence fights as well." [Agreed upon]

178. Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, sent an expedition to the Banu Lihyan of Hudhayl. He said, "Let every two men send one more man, and the reward will be for both of them." [Muslim]

179. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, encountered a caravan at ar-Rawha' and said, "Who are you?" They said, "Muslims." They said, "Who are you? He said, "The Messenger of Allah." A woman presented a child to him and said, "Can this one make hajj?" He said, "Yes, and you will have a reward." [Muslim]

180. Abu Musa al-Ash'ari reported that the Prophet, may Allah bless him and grant him peace, said, "A trustworthy Muslim agent who carries out what he is instructed to do fully, generously and cheerfully, and pays it to the person to whom he was ordered to pay it, is one of those who give sadaqa." [Agreed upon]

22. Chapter: On Good Counsel

Allah says, "The believers are brothers," (49:10),

and the Almighty said, reporting about Nuh, "I am giving you good counsel," (7:62) and about Hud, "I am a faithful counsellor to you." (7:68)

181. Abu Ruqayya Tamim ibn Aws ad-Dari reported the Prophet, may Allah bless him and grant him peace, said, "The deen is good counsel." We said, "For whom?" He said, "For Allah, His Book, His Messenger, the Imams of the Muslims and their common people."

182. Jarir ibn 'Abdullah said, "I gave allegiance to the Prophet, may Allah bless him and grant him peace, on the basis of performing the prayer, paying the zakat and giving good counsel to every Muslim."

183. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "None of you can truly be said to believe until he wants for his brother what he wants for himself."

23. Chapter: On commanding the right and forbidding the wrong

Allah Almighty says, "Let there be a community among you who call to the good, and enjoin the right, and forbid the wrong. They are the ones who have success." (3:104)

The Almighty says, "You are the best nation ever to be produced before mankind. You enjoin the is right, forbid the wrong." (3:110).

The Almighty says, "Make allowances for people, command what is right, and turn away from the ignorant," (7:199)

and the Almighty says, "The believers, men and women, are friends of one another. They command what is right and forbid what is wrong." (9:71)

The Almighty says, "Those among the Tribe of Israel who rejected were cursed on the tongue of Dawud and that of 'Isa, son of Maryam. That is because they rebelled and overstepped the limits. They would not restrain one another from any of the wrong things that they did. How evil were the things they used to do!" (5:78-79)

and the Almighty says, "Say: 'It is the truth from your Lord; so let whoever wishes believe and whoever wishes reject.'" (18:29)

The Almighty says, "Proclaim what you have been ordered to," (15:94)

and the Almighty says, "We rescued those who forbidden the evil and seized those who did wrong with a harsh punishment because they were deviators." (7:165)

184. Abu Sa'id al-Khudri said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Whoever of you sees something wrong should change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart, and that is the weakest form of belief.'" [Muslim]

185. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace,said, "There is no Prophet sent by Allah to a community before me who did not have disciples in his community and companions, who took on his sunna and obeyed his command. Then after them successors followed who said things they did not do and did things they were not ordered to do. All who fought against them with their hands were believers, all who fought against them with their tongues were believers and all who fought against them in their hearts were believers. There is not a mustard-seed's worth of belief beyond that.'" [Muslim]

186. Abu'l-Walid 'Ubada ibn as-Samit said, "We gave allegiance to the Messenger of Allah, may Allah bless him and grant him peace, to hear and obey in hardship and ease, in things we liked and things we disliked, to prefer others to ourselves and not to go against those in command unless we saw open disbelief for which there was definite proof from Allah." [Agreed upon]

187. An-Nu'man ibn Bashir reported that the Prophet, may Allah bless him and grant him peace, said, "The metaphor of someone who stops at the limits of Allah and someone who transgresses them is that of some people who draw lots on a boat. Some of them get the upper deck and some of them the lower. When those in the lower deck want to get water, they have to pass by those above them. Then they say, 'If we were to make a hole in our deck, we would not have to bother those above us.' If they were to let them do what they wanted, all of them would perish. If they seize hold of their hands and stop them, they will be saved and all of them will be saved." [al-Bukhari]

188. Umm al-Mu'minin, Umm Salama Hind bint Abi Umayya Hudhayfa reported that the Prophet, may Allah bless him and grant him peace, said, "Amirs will be placed over you and you will acknowledge and object to (some of what they do). Anyone who shows dislike is innocent and anyone who objects is safe. However, there will be those who are content and follow them." They said, "Messenger of Allah, should we not fight them?" He said, "No, not as long as they establish the prayer among you." [Muslim]

It means that whoever feels dislike in his heart but is unable to object with his hand or tongue is free of wrong action and has fulfilled his duty. Whoever objects according to his ability, is safe from any disobedience. Whoever is content with what they do and follows them is at fault.

189. Umm al-Mu'minin, Umm al-Hakim Zaynab bint Jahsh reported that once the Prophet, may Allah bless him and grant him peace, became upset and said, "There is no god but Allah. Woe to the Arabs from an evil which is drawing near! An opening has been made in the wall of Ya'juj and Ma'juj like this," and he made a circle with his thumb and forefinger. I said, "O Messenger of Allah, will we be destroyed when the righteous are among us?" He said, "Yes, if there is a lot of wickedness." [Agreed upon]

190. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "Beware of sitting in the roadways." They said, "Messenger of Allah. we must have places where we can sit and talk together." The Messenger of Allah, may Allah bless him and grant him peace, said, "If you must sit there, then give the roadway its rights." They asked, "What are the rights of the roadway, Messenger of Allah?" He said, "Lowering the eye, refraining from causing annoyance, returning the greeting, commanding the right and forbidding the wrong." [Agreed upon]

191. Ibn 'Abbas said that the Messenger of Allah, may Allah bless him and grant him peace, saw a gold ring on the hand of a man and removed it and threw it away saying, "Would one of you go and get a coal from the Fire and put it in his hand!" After the Messenger of Allah, may Allah bless him and grant him peace, had left, the man was told, "Take your ring and turn it into profit!" He said, "No, by Prophet, I will never take something that the Messenger of Allah, may Allah bless him and grant him peace, threw away!" [Muslim]

192. Abu Sa'id al-Hasan al-Basri reported that 'A'idh ibn 'Amr visited 'Ubaydullah ibn Ziyad and he said, "My boy, I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The worst of shepherds is the harsh one. Beware lest you be one of them.' He said to him, 'Sit down. You are one of the remainder of the Companions of Muhammad, may Allah bless him and grant him peace." He said, "Do they have a remainder? The remainder comes after them and refers to other than them!"

193. Hudhayfa reported that the Prophet, may Allah bless him and grant him peace, said, "By the One in whose hand my self is, you should command the right and forbid the wrong, or else Allah is very likely to send down on you retribution from Him. Then you will call on Him and He will not answer you." [Muslim]

194. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "The best jihad is a just word in the presence of a tyrannical ruler." [Abu Dawud and at-Tirmidhi]

195. Abu 'Abdullah Tariq ibn Shihab al-Bajali al-Ahmasi reported that a man asked the Prophet, may Allah bless him and grant him peace, after he had put his feet in his stirrups, "What jihad is the best?" He said, "A true word in the presence of a tyrannical ruler." [an-Nasa'i]

196. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The first failing to enter the Children of Isra'il was that a man would meet another man and say, 'O so and so! Fear Allah and stop what you are doing. It is not lawful for you,' Then he would meet him again the following day and find him still doing the same thing but that would not prevent him from eating, drinking and sitting with him. When they did this, Allah caused the hearts of some of them to be tainted by others. Then He said, "Those among the Tribe of Israel who rejected were cursed on the tongue of Dawud and that of 'Isa, son of Maryam. That is because they rebelled and overstepped the limits. They would not restrain one another from any of the wrong things that they did. How evil were the things they used to do! You see many of them taking the unbelievers as their friends. What their lower selves have advanced for them is evil indeed" to "deviators" (5:78-81) Then he said, "No, by Allah, you should

command the right and forbid the wrong and you should restrain the unjust and bend them to the truth and confine them to the truth or Allah will cause the hearts of some of you to be tainted by others. And then He will curse you as He cursed them.'" (Abu Dawud and at-Tirmidhi]

These are the words in Abu Dawud, and the words in at-Tirmidhi are: "The Messenger of Allah, may Allah bless him and grant him peace, said, 'When the Children of Israel fell into acts of disobedience, their men of knowledge forbade them, but they did not stop. Then they sat with them in their assemblies and ate and drank with them, so Allah caused the hearts of some of them to be tainted by others. Allah cursed them on the tongue of Da'ud and 'Isa ibn Maryam. That was for their disobedience and overstepping the limits." The Messenger of Allah, who had been reclining, sat up. Then he said, "No, by the One who has my soul in His hand, until they bend them to the truth completely!"

197. Abu Bakr as-Siddiq said, "O people! You recite this verse, 'O you who believe! You are only responsible for yourselves. The misguided cannot harm you as long as you are guided.' (W5:105; H5:104) I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'If people see an unjust person, and do not restrain him, Allah is very likely to seize them with retribution from Him.'" [Abu Dawud and at-Tirmidhi]

24. Chapter: On the harsh punishment of someone who commands right or forbids wrong while his own actions contradict what he says

Allah Almighty says, "Do you order people to devoutness and forget yourselves, when you recite the Book? Will you not use your intellect?" (W2:43; W2:44)

and the Almighty says, "O you who believe! Why do you say that what you do not do? It is deeply abhorrent to Allah that you should say what you do not do." (61:2-3)

The Almighty says, "I would clearly not want to go behind your backs and do something I have forbidden you to do." (11:88)

198. Abu Zayd Usama ibn Zayd ibn Haritha said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'A man will be brought on the Day of Rising and thrown into the Fire and the intestines of his belly will come out and he will be dragged round by them as the donkey goes round the mill. The people of the Fire will gather round him and say, "So-and-so! What has happened to you? Did you not command the right and forbid the wrong?" He will say, "Yes. I used to command the right and forbid the wrong and then do it."'" [Agreed upon]

25. Chapter: On the command to deliver trusts

Allah Almighty says, "Allah commands you to return to their owners the things you hold on trust," (W4:57; H4:58)

and the Almighty says, "We offered the Trust to the heavens, the earth and the mountains, but they refused to take it on and shrank from it. But man took it on. He is indeed wrongdoing and ignorant." (33:72)

199. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There are three signs of a hypocrite: whenever he speaks, he lies; whenever he makes a promise, he breaks it; and whenever he is trusted, he betrays his trust." [Agreed upon]

In one variant, "Even if he fasts and prays and claims that he is a Muslim."

200. Hudhayfa ibn al-Yaman said, "The Messenger of Allah, may Allah bless him and grant him peace, related two hadiths to us. I have seen one of them come about and am still waiting for the other. He related to us that trustworthiness had descended into the hearts of men. Then the Qur'an descended and they knew it from the Qur'an and they knew it from the Sunna. Then he related that trustworthiness would be removed, and he said, 'A man will go to sleep and trustworthiness will be taken from his heart and its trace will remain like a small mark. Then he will go to sleep and trustworthiness will be taken from his heart and its trace will remain like a weal, as when an ember rolls onto his foot and it blisters up and you see it raised up with nothing in it.' Then he took some pebbles and rolled them onto his foot. 'And people will continue to trade but practically no one will fulfill his trust, to such a point that it will be said, "There is a trustworthy man among the Banu so-and-so!" and until it will be said of a man, "How tough he is! How elegant! How intelligent!" when he does not have a mustard-grain of belief in his heart.' There was a time when I did not care who I did business with. If he was a Muslim, his deen was sufficient assurance for me, and if he was a Christian or a Jew, his guardian was sufficient assurance for me. Today I only do business with so-and-so and so-and-so among you." [Agreed upon]

201. Hudhayfa and Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah, the Blessed and Exalted, will gather the people together, and the believers will stand until the Garden is brought near to them and then they will go to Adam, may the blessings of Allah be upon him, and say, 'O our father, open up the Garden for us!' He will say, 'Were you brought out of the Garden by anything but the error of your father! That is not in my power. Go to Ibrahim, the Friend of Allah.'" He said, "They will go to Ibrahim and Ibrahim will say, 'That is not in my power. I was only a friend. That degree is far beyond me. Go to Musa to whom Allah spoke directly.' They will go to Musa and he will say, 'That is not in my power. Go to 'Isa, the Word of Allah and His Spirit.' 'Isa will say, 'That is not in my power.' They will go to Muhammad, may Allah bless him and grant him peace, and he will stand and will be granted permission. Trust and kinship will be released and will stand on either side of the Sirat, right and left. The first of them will pass over like lightning." I said, "May my father and mother be your ransom, what is passing like lightning?" He said, "Haven't you seen how it comes and goes in the blink of an eye? Then they will pass like the wind, then pass like birds. The strongest of men will be carried by their actions while their Prophet will be on the Sirat, saying, 'O Lord, grant safety, grant safety,' until the actions of the slaves are no longer sufficient and a man is brought who can only cross crawling. On the sides of the Sirat there are hooks hanging which are commanded to catch hold of particular people. Anyone who is scratched is safe but anyone who is hooked is in the Fire.' By the One in whose hand is the soul of Abu Hurayra, the bottom of Jahannam is seventy years deep." [Muslim]

202. Abu Khubayb 'Abdullah ibn az-Zubayr said, "When az-Zubayr stood awaiting the Battle of the Camel, he called me over and I went to his side. He said, 'O my son, no one will be killed today except someone wronging or someone wronged. I think that I will be killed today as one of the wronged. One of my greatest concerns is my debts. Do you think that any of our property will remain after out debts are settled?' He said, 'O my son! Sell our property and pay my debts!.' Then he willed a third, and a third of it was for his sons, i.e. the sons of 'Abdullah ibn az-Zubayr. He said, 'A third of the third. If anything is left over of our property after paying the debts, then a third of it is for your children.' (Hisham said, "Some of the sons of 'Abdullah were the same age as the sons of az-Zubayr: Khubayb and 'Abbad. At that time he had nine sons and nine daughters.")" 'Abdullah said, "My father began to order me concerning his debt and say, 'O my son, if you are unable to settle any of it, then ask my Master for help in doing it." He said, "By Allah, I did not know what he meant so I said, 'O my father, who is your Master?' He said, 'Allah.'" He said, "Whenever I ran into a difficulty regarding his debt I said, 'O Master of az-Zubayr! Pay his debt for him!' and He would settle it. Az-Zubayr, may Allah be pleased with him, was killed without leaving a dinar or a dirham, but only two pieces of land, one of which was al-Ghaba, and eleven houses in Madina, two in Basra, one in Kufa, and one in Egypt." He said, "The debt that he owed resulted from people bringing him money to leave in his keeping. Az-Zubayr would say, 'No, let it rather be a loan, for otherwise I fear that it might get

lost.' He was never appointed to a government post of any kind nor to the collection of land-tax (kharaj) nor anything else. What he had came only from expeditions with the Prophet, or with Abu Bakr, 'Umar and 'Uthman."

'Abdullah ibn az-Zubayr said, "When I worked out the debt he owed, I found it to be two million and two hundred thousand." Hakim ibn Hizam met 'Abdullah ibn az-Zubayr and said, "Nephew, how large a debt does my brother have?" I concealed it and said, "A hundred thousand." Hakim said, "By Allah, I do not think that your property will cover this amount." 'Abdullah said, "What would you think if it were two million and two hundred thousand?" He said, "I do not think you will be able to pay this. If you are unable to cover any of it, then ask me for help."

He said, "Az-Zubayr had purchased al-Ghaba for one hundred and seventy thousand, and 'Abdullah sold it for one million and six hundred thousand. Then he stood up and said, 'Anyone who is owed anything by az-Zubayr should come to us at al-Ghaba.' 'Abdullah ibn Ja'far came to him, and az-Zubayr owed him four hundred thousand. He said to 'Abdullah. 'If you like, I will forgo it.' 'Abdullah said, 'No.' He said, 'If you like, you can delay payment if you want to.' 'Abdullah said, 'No.'" He said, "He said, 'So allocate me a piece of land.' 'Abdullah said, 'You can have from here to there.' 'Abdullah sold some of it and paid his debts in full and there remained four and a half shares of the land. He went to Mu'awiya while 'Amr ibn 'Uthman, al-Mundhir ibn az-Zubayr and Ibn Zam'a were with him. Mu'awiya said, 'How much have you valued al-Ghaba at?' He said, 'Each share at a hundred thousand.' He said, 'How much remains?' He said, 'Four and half shares.' Al-Mundhir ibn az-Zubayr said, 'I will take a share for a hundred thousand.' 'Amr ibn 'Uthman said, 'I will take a share for a hundred thousand.' Ibn Zam'a said, 'I will take a share for a hundred thousad.' Mu'awiya said, 'How much remains?' He said, 'A share and a half.' He said, 'I will take them for one hundred and fifty thousand.'"

He said, "'Abdullah ibn Ja'far later sold his share to Mu'awiya for sixty thousand. When Ibn az-Zubayr finishing settling his debts, the sons of az-Zubayr said, 'Distribute our inheritance between us.' He said, 'No, by Allah, I will not distribute it until I have made this announcement for four years during the hajj festival: 'Anyone who has a debt owed him by az-Zubayr should come to us and we will settle it.'" He said, "He announced that every year at the festival and when the four years were up, he distributed it between them. Az-Zubayr had four wives and after the prescribed third was removed, each wife got a million and two hundred thousand. So the total amount of his property was fifty million and two hundred thousand." [al-Bukhari]

26. Chapter: On injustice and the command to make restitution in cases of injustice

Allah Almighty says, "Nor intercessor will the wrongdoers have, who could be listened to," (40:18)

and the Almighty says, "For those that do wrong there is no helper." (22:71)

203. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Beware of injustice. Injustice will be darkness on the Day of Rising. Beware of avarice. Avarice destroyed those before you and prompted them to shed each other's blood and make lawful what was unlawful." [Muslim]

204. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Rights will be given to those to whom they are owed on the Day of Rising until even the hornless sheep will have retaliation from the horned sheep." [Muslim]

205. Ibn 'Umar said, "We used to talk about the Farewell Hajj while the Prophet, may Allah bless him and grant him peace, was still among us and we did not know what the Farewell Hajj was. The Messenger of Allah praised and lauded Allah and then mentioned the Dajjal, talking of him at length. He said, 'There has been no Prophet sent who did not warn his people about him.

Nuh warned his people about him, and so did all the Prophets after him. If he emerges among you, he will not be hidden from you. It is not hidden from you that your Lord is not one-eyed, but the Dajjal is one-eyed, his right eye looking like a swollen black grape. Allah has made your blood and your property sacred between you like the sacredness of this day of yours in this land of yours in this month of yours. Have I not conveyed it? ' They said, 'Yes.' He said, 'O Allah, bear witness!' three times. 'Woe to you! (or 'Bother you!) Look and do not revert to being unbelievers after I have gone, striking one another's necks.'" [al-Bukhari. Muslim related part of it.]

206. 'A'isha reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If anyone wrongs someone else even to the extent of a piece of land measuring a hand's width, his neck will be encircled with it from the the seven earths." [Agreed upon]

207. Abu Musa reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah prolongs the life of the unjust but when He takes them, He will not let them escape. Then he recited, 'Such is the iron grip of your Lord when He seizes cities which do wrong. His grip is painful, violent.' (11:102)" [Agreed upon]

208. Mu'adh said, "The Messenger of Allah, may Allah bless him and grant him peace, sent me and said, 'You are going to a people who have a Book. Call on them to testify that there is no god but Allah and that Muhammad is the Messenger of Allah. If they obey you in respect of that, then tell them that Allah has made the five prayers obligatory for them every day. If they obey you in respect of that, inform them that Allah has made it obligatory for zakat to be taken from their wealthy and given to their poor. If they obey you in respect of that, beware of taking the things people value highly and beware of the supplication of the wronged man. There is no screen between him and Allah.'" [Agreed upon]

209. Abu Humayd 'Abdu'r-Rahman ibn Sa'd as-Sa'idi said, "The Prophet, may Allah bless him and grant him peace, appointed a man from al-Azd, called Ibn Al-Lutiyya to collect the zakat. When he arrived back, he said, 'This is for you and this was given as a gift to me.' The Messenger of Allah, may Allah bless him and grant him peace, stood on the minbar, praised and glorified Allah and then said, 'I appointed one of your men to be in charge of an activity for which Allah has made me responsible, and then he came and said, "This is for you and this was given as a gift to me." Why did he not sit in the house of his father or mother until his gift came to him if he is speaking the truth. By Allah, none of you will take anything without right but that he will meet Allah Almighty carrying it on the Day of Rising. I do not know if any of you will meet Allah carrying a camel which is grumbling, or a cow which is mooing, or a sheep which is bleating.' Then he raised his hands until the whites of his armpits could be seen, and said, 'O Allah! Have I conveyed it?' three times." [Agreed upon]

210. Abu Hurayra, reported that the Prophet, may Allah bless him and grant him peace, said, "Whoever has done an injustice to his brother with regard to his honour or anything else should seek to be absolved by him before the day when there will be neither dinar nor dirham. If he has right actions, they will be taken from him to counterbalance the injustice he did, and if he does not have any good actions, some of the bad actions of his friend will be taken and he will be made to carry them." [al-Bukhari]
211. 'Abdullah ibn 'Amr ibn al-'As reported that the Prophet, may Allah bless him and grant him peace, said, "A Muslim is someone from whose tongue and hand the Muslims are safe. An emigrant (muhajir) is someone who leaves behind what Allah has forbidden." [Agreed upon]

212. 'Abdullah ibn 'Amr ibn al-'As said, "There was a man called Kirkara who used to look after the family and goods of the Prophet. He died and the Messenger of Allah, may Allah bless him and grant him peace, said, 'He is in the Fire.' They went to look and found a cloak that he had stolen." [al-Bukhari]

213. Abu Bakr Nufay' ibn al-Harith reported that the Prophet, may Allah bless him and grant him peace, said, "Time has continued cyclically in the same way since the day Allah created the heavens and the earth. The year is twelve months, four of which are sacred. Three are consecutive: Dhu'l-Qa'da, Dhu'l-Hijja and al-Muharram, and there is Rajab of Mudar which is between Jumada and Sha'ban. He said, "What month is this?" We were silent, thinking that he might change its name. He said, "Is this not Dhu'l-Hijja?" We said, "Yes." Then he said, "And what land is this?" and we were silent, thinking that he might change its name. He said, "Is this not the sacred land?" We said, "Yes.' "What day is this?" We were silent, thinking that he might change its name. He said, "Is this not the Day of Sacrifice?" We said, "Indeed." He said, "Your blood, your property and your honour are sacred to you, like the sacredness of this day in this month in this city. You will meet your Lord and He will ask you about your actions. So do not revert to being unbelievers after I have gone, striking one another's necks. Let the one who is present convey to the one who is absent. Perhaps the one to whom it is conveyed will retain it better those who are present." Then he said, "Have I not conveyed it? Have I not conveyed it?" We said, "Yes." He said, "O Allah, bear witness." [Agreed upon]

214. Abu Umama Iyas ibn Tha'laba al-Harithi reported the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah has made the Fire mandatory for anyone who usurps the right of another Muslim by an oath and has forbidden him the Garden." A man said, "Even if it is only something little, Messenger of Allah?" He said, "Even if it is only a stick of arak." [Muslim]

215. 'Adi ibn 'Umayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Anyone among you we put in charge of something who then conceals a needle, or anything larger, from us, that is misappropriation which he will have to account for on the Day of Rising.' A black man of the Ansar stood up and went to him - it is as if I could still see him - and said, 'Messenger of Allah, take back your appointment from me.' He said, 'What is up?' He said, 'I heard you saying such-and-such.' He said, 'I say it again: anyone we put in charge of something, should bring all of it, whether small or large. He should take what is given him and leave what is forbidden him.'" [Muslim]

216. 'Umar ibn al-Khattab said, "On the day of Khaybar, a group of the Companions of the Prophet came forward and said, 'So-and-so has been martyred and so-and-so has been martyred,' until they passed by a man and said of him, 'So-and-so has been martyred.' The Prophet, may Allah bless him and grant him peace, said, 'No, I have seen him in the Fire in a cloak - or a mantle - which he misappropriated from the booty.'" [Muslim]

217. Abu Qatada al-Harith ibn Rib'i reported that the Messenger of Allah, may Allah bless him and grant him peace, stood up among them and mentioned to them that that jihad in the way of Allah and belief in Allah are the best of actions. A man stood up and said, "Messenger of Allah, tell me, if I am killed in the way of Allah, will my sins be absolved?" The Messenger of Allah, may Allah bless him and grant him peace, said, "Yes, if you are killed in the way of Allah and you are steadfast, expecting the reward, advancing and not retreating." Then the Messenger of Allah, may Allah bless him and grant him peace, said, "What did you say?" He said, "Tell me, if I am killed in the way of Allah, will my sins be absolved?" He said, "Yes, if you are killed in the way of Allah and you are steadfast, expecting the reward, advancing and not retreating - except for the debt. Jibril just said that to me." [Muslim]

218. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do you know who is really destitute?" They said, "The destitute among us are those who have no money or property." He said, "The truly destitute person among my community is someone who comes on the Day of Rising with prayer, fasting and zakat, but having insulted this person and slandered that person and consumed the property of this person and shed the blood of that person and beaten that person. He will give this person some of his good deeds and that one some of his good deeds. If his good deeds are wiped out before he has paid what he owes, some of their wrong actions are taken and thrown on him and then he is thrown into the Fire." [Muslim]

219. Umm Salama reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I am a human being and you bring your disputes to me. It may be that one of you is more eloquent in stating his case than another and so I give judgement in his favour according to what I hear. If I award him judgement at the expense of the right of his brother, I am cutting out a piece of the Fire for him." [Agreed upon]

220. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A believer will remain within the bounds of his religion as long as he does not spill blood unlawfully." [al-Bukhari]

221. Khawla bint 'Amir al-Ansariyya, the wife of Hamza, said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Men who spend out the property of Allah without due right will go to the Fire on the Day of Rising."[al-Bukhari]

27. Chapter: On respecting the sacred things of the Muslims, clarification of their rights and having compassion and mercy for them

Allah Almighty says, "If someone honours Allah's sacred things, that is better for him his Lord's sight," (22:30)

and the Almighty says, "As for those who honour Allah's sacred rites, that comes from taqwa in their hearts." (22:32)

The Almighty says, "And take the believers under your wing," (15:88)

and the Almighty says, "If someone kills another person - unless it is in retaliation for someone else or for causing corruption in the earth - it is as if he had murdered all mankind. And if anyone gives life to another person, it is as if he had given life to all mankind." (5:32)

222. Abu Musa reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A believer in respect of another believer is like a building whose parts support one another." and he intertwined his fingers. [Agreed upon]

223. He also reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone passing through any of our mosques or markets carrying arrows should hold or grasp them by their heads so that no Muslim will be injured by them." [Agreed upon]

224. An-Nu'man ibn Bashir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The metaphor of the believers in their mutual love, mercy and affection is that of the body. When one limb of it complains, the rest of the body collapses with sleeplessness and fever." [Agreed upon]

225. Abu Hurayra said, "The Prophet, may Allah bless him and grant him peace, kissed al-Hasan ibn 'Ali while al-Aqra' ibn Habis was with him. Al-Aqra' said, 'I have ten children and have never kissed any of them.' The Messenger of Allah, may Allah bless him and grant him peace, looked at him and said, 'Anyone who does not show mercy will not be shown mercy." [Agreed upon]

226. 'A'isha said, "Some of the Bedouins came to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Do you really kiss your children?' He said, 'Yes.' They said, 'But, by Allah, we do not!' The Messenger of Allah, may Allah bless him and grant him peace, said, 'There is nothing I can do if Allah has removed mercy from your hearts!'" [Agreed upon]

227. Jarir ibn 'Abdullah reported that the Messenger of Allah said, "If someone does not show mercy to people, Allah will not show mercy to him." [Agreed upon]

228. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When any of you lead other people in prayer, you should make it short, for among you are there are weak, sick and old people. When you pray by yourself, you can make it as long as you wish." [Agreed upon]

One version has, "And those who have a need to attend to."

229. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, used to sometimes stop doing an action, in spite of it being something he loved to do, out of the fear that other people might do it and it would become obligatory for them." [Agreed upon]

230. 'A'isha said, "The Prophet, may Allah bless him and grant him peace, forbade continuous fasting as a mercy to people. They said, 'But you fast continously.' He said, 'My state is not like yours. My Lord feeds me and gives me to drink.'" [Agreed upon]

It means, "He gave me the strength of one who eats and drinks."

231. Abu Qatada al-Harith ibn Rib'i reported that the Prophet, may Allah bless him and grant him peace, said, "I stand in prayer and would like to make it long but I hear the crying of a child and shorten my prayer not wanting to make things difficult for its mother." [al-Bukhari]

232. Jundub ibn 'Abdullah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who prays the Subh prayer is in Allah's keeping. Make sure Allah does not ask you for anything that is in His keeping. When He asks someone for something that is in His keeping, He will get hold of him and then throw him head first into the Fire of Jahannam." [Muslim]

233. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A Muslim is the brother of another Muslim. He should not wrong him nor surrender him to his enemy. Allah will take care of the needs of anyone who takes care of the needs of his brother. On the Day of Rising Allah will dispel the anxiety of anyone who dispels the anxiety of another Muslim. On the Day of Rising Allah will veil anyone who veils another Muslim." [Agreed upon]

234. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A Muslim is the brother of another Muslim. He should not alarm him nor lie to him, nor disappoint him. The honour, property and blood of every Muslim is unlawful to another Muslim. Great care should be taken on this point for it is enough evil for a man merely to scorn his Muslim brother." [at-Tirmidhi]

235. He reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not envy one another, do not bid against on another, bidding in order to raise the price, do not hate one another, do not turn your backs on one another, and none of you should sell against the sale of anyone else. Be slaves of Allah, brothers. A Muslim is the brother of another Muslim: he should not wrong him nor scorn him nor disappoint him. Godfearing is here," and he pointed to his breast three times. "It is enough evil for man to scorn his Muslim brother. The blood, property and honour of a Muslim is unlawful to another Muslim." [Muslim]

236. Anas reported that the Prophet, may Allah bless him and grant him peace, said, "None of you can truly be said to believe until he wants for his brother what he wants for himself." [Agreed upon]

237. He also reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Help your brother, wronging or wronged." A man said, "Messenger of Allah, I can help him if he is wronged but tell me how I can help him if he is wronging?" He said, "You can restrain him - or prevent him - from injustice. That is helping him." [al-Bukhari]

238. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The rights one Muslim has over another Muslim are five: returning the greeting, visiting the sick, joining funeral processions, accepting invitations and blessing those who sneeze." [Agreed upon]

In the variant of Muslim, "The Muslim has six rights. When you meet him, you should greet him. When he invites you, you should accept his invitation. When he asks you for counsel, you should counsel him. When he sneezes and praises Allah, you should bless him. When he is ill, you should visit him. When he dies, you should follow him."

239. Abu 'Umara al-Bara' ibn 'Azib said, "The Prophet, may Allah bless him and grant him peace, instructed us to do seven things and forbade us seven. He instructed us to visit the sick, to join funeral processions, to bless people who sneeze, to fulfil our oaths, to help the wronged, to accept invitations, and to return the greeting. He forbade us gold rings, drinking from silver vessels, red silk, fine silk, mixed silk and cotton, and wearing silk and istibraq silk, and brocade." [Agreed upon]

One variant has "declaring stray animals" among the first seven.

28. Chapter: Veiling the faults of Muslims and the prohibition against divulging them without necessity

Allah Almighty says, "People who love to see filth being spread abour concerning the believers will have a painful punishment both in this life and in the Next World." (24:19)

240. Abu Hurayra reported that the Prophet may Allah bless him and grant him peace, said, "No slave veils another slave in this world without Allah veiling him on the Day of Rising." [Muslim]

241. Abu Hurayra said, "I heard the Messenger of Allah may Allah bless him and grant him peace, say, 'All of my community will be given safety except for those who flaunt themselves. An aspect of flaunting yourself is to do an action by night and then in the morning, when Allah has veiled you, to say, "O so-and-so! I did such-and-such yesterday," removing Allah's veil in the morning after your Lord has veiled you in the night.'" [Agreed upon}

242. Abu Hurayra said, "When a female slave commits fornication and her fornication is proven, then a man should flog her and not blame her. If she commits fornication again, he should flog her and not blame her. If she commits fornication a third time, he should sell her, even for a rope made of hair."[Agreed upon]

243. Abu Hurayra said, "A man who had drunk wine was brought before the Prophet, may Allah bless him and grant him peace. 'Beat him,' he ordered." Abu Hurayra continued, "Some of us beat with our hands, some with our sandals and some with our garments. When he left, one of the people said, 'May Allah disgrace you!' He said, 'Do not say that. Do not help shaytan against him.'" [al-Bukhari]

29. Chapter: Taking care of the needs of the Muslims

Allah Almighty says, "Do good so that hopefully you will be successful." (W22:76; H22:77)

244. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The Muslim is the brother of the Muslim. He should not wrong him nor surrender him to his enemy. Allah will take care of the needs of anyone who takes care of the needs of his brother. On the Day of Rising Allah will dispel the anxiety of anyone who dispels the anxiety of another Muslim. On the Day of Rising Allah will veil anyone who veils another Muslim." [Agreed upon]

245. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah will relieve anyone who relieves a believer of one of the afflictions of this world, of one of the afflictions of the Day of Rising. Allah will give ease in this world and the Next to anyone who eases the hardship of another. Allah will veil anyone who veils another Muslim in this world and the Next. Allah will help His slave as long as His slave is helping his brother." [Muslim]

30. Chapter: Intercession

Allah Almighty says, "Those who join forces for good will receive a reward for it." (W4:84; H4:85)

246. Abu Musa al-Ash'ari said, "When someone with a need came to the Prophet, may Allah bless him and grant him peace, he turned to those sitting with him and said, 'Intercede on behalf of others and you will get the reward. Allah achieves what He likes on the tongue of His Prophet.'" [Agreed upon]

One variant has "what He will"

247. Ibn 'Abbas said in the story of Barira and her husband, "The Prophet, may Allah bless him and grant him peace, asked her, 'Will you take him back?' She said, 'Do you command me to, Messenger of Allah?' He replied, 'I am interceding.' She said, 'I have no need of him.'" [al-Bukhari]

31. Chapter: On Putting things right between people

Allah Almighty says, "There is no good in much of their secret talk, except in the case of those who enjoin sadaqa, or what is right, or putting things right between people," (W4:113; H4:114)

and the Almighty says, "Reconciliation is better." (W4:127l H4:128)

The Almighty says, "So have taqwa of Allah and put things right between you," (8:1)

and the Almighty says, "The believers are brothers, so make peace between your brothers." (49:10)

248. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is sadaqa owed by every joint people have every day on which the sun rises. Putting things right between two people is sadaqa. Helping a man with his mount and helping him up onto it or lifting up his baggage onto it is sadaqa. A good word is sadaqa. Every step you take to the prayer is sadaqa. Removing an obstruction from the road is sadaqa." [Agreed upon]

249. Umm Kulthum bint 'Uqba ibn Abi Mu'ayt said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Someone who puts things right between people and promotes good or says good cannot be called a liar.'" [Agreed upon]

It adds in the variant of Muslim, she said, "I did not hear him make an allowance regarding anything that people said except for three things: war, putting things right between people, and a man speaking to his wife and a wife speaking to her husband."

250. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, heard the sound of people quarrelling at the door with raised voices. One of them was asking the other to reduce his debt and to show him a little leniency. He said, 'By Allah, I will not do it.' The Messenger of Allah went out to them and said, 'Where is the one who swore by Allah that he would not do what is good?' He said, "It was I, Messenger of Allah. He can have whatever he likes.'" [Agreed upon]

251. Abu'l-'Abbas Sahl ibn Sa'd as-Sa'idi said, "The Messenger of Allah, may Allah bless him and grant him peace, heard that there was some disagreement among the Banu 'Amr ibn 'Awf at Quba'. The Messenger of Allah, may Allah bless him and grant him peace, went out with some of the people to make peace between them. The Messenger of Allah was delayed and it became time for the prayer. Bilal went to Abu Bakr and said, 'Abu Bakr, the Messenger of Allah is delayed and it is time for the prayer. Can you lead the people?' He said, 'Yes, if you wish.' Bilal called the iqama for the prayer and Abu Bakr went forward and said the takbir for the people. The Messenger of Allah, may Allah bless him and grant him peace, came walking through the rows until he was standing in the first row and the people started to clap. Abu Bakr was not someone who used to look around in the prayer but when the people increased their clapping, he did turn around and there was the Messenger of Allah. The Messenger of Allah, may Allah bless him and grant him peace, indicated to him to carry on praying but Abu Bakr raised his hands and praised Allah and then stepped backwards so that he was standing in the row and the Messenger of Allah, may Allah bless him and grant him peace, went forward and led the people in prayer. When he finished the prayer, he faced the people and said, 'O people, why, when something happened to you in the prayer, did you begin to clap? Clapping is for women. When something happens to you in the prayer, you should say, "Glory be to Allah!" There is no one who will not turn round when they hear the words "Glory be to Allah". Abu Bakr, what kept you from continuing to lead the people in prayer when I indicated to you to do it?' Abu Bakr said, 'It is not correct that Ibn Abi Quhafa should lead the people in prayer in front of the Messenger of Allah, may Allah bless him and grant him peace.'" [Agreed upon]

32. Chapter: On the excellence of the weak, poor and obscure Muslims

Allah Almighty says, "Restrain yourself with those who call on their Lord morning and evening, seeking His Face, and let not thine eyes pass beyond them." (18:28)

252. Haritha ibn Wahb said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Shall I inform you about the people of the Garden? All who are weak and thought to be weak. If they were to take an oath by Allah, Allah would carry it out Shall I tell you about the people of the Fire? All those who are coarse, domineering, and arrogant.'" [Agreed upon]

253. Abu'l-'Abbas Sahl ibn Sa'd as-Sa'idi said, "A man passed by the Prophet, may Allah bless him and grant him peace, who said to the man who was sitting with him, 'What do you think of this one?' He replied, 'A man who is one of our nobles. This man, by Allah, if he proposes marriage, his proposal is accepting, and if he intercedes his intercession would be granted.' The Messenger of Allah, may Allah bless him and grant him peace, was silent. Then another man passed by and the Messenger of Allah asked him, 'What do you think of this one?' He answered, 'O Messenger of Allah, this is just one of the poor Muslims. If he were to propose marriage, his proposal would not be worth accepting, and if he were to intercede, his intercession would not be granted, and if he were to speak, his words would not be listened to.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'This one is better than the whole earth full of the first one." [Agreed upon]

254. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "The Garden and the Fire had an argument. The Fire said, 'I contain the arrogant and the proud,' and the Garden said, 'I contain the weak and the poor.' So Allah decided between them, 'You, the Garden, are My mercy. I show mercy through you to whomever I wish. You, the Fire, are My punishment. I punish by you whomever I wish. Both of you will be filled by Me.'" [Muslim]

255. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "On the Day of Rising, a great, hefty man will be brought forward who is not worth the weight of a gnat's wing in the sight of Allah." [Agreed upon]

256. Abu Hurayra also reported that a black woman or youth used to sweep the mosque. The Messenger of Allah, may Allah bless him and grant him peace, missed her and asked after her or him. They said, "She died." He said, "Why did you not inform me?" It was as if they thought little of her or him. He said, "Show me the grave." They directed him to it and he prayed over it. Then he said, "These graves are filled with darkness surrounding their inhabitants. Allah Almighty illuminates them for them by my praying over them." [Agreed upon]

257. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is many an unkempt person, driven away from doors, but if he were to swear an oath by Allah, He would fulfil it." [Muslim]

258. Usama reported that the Prophet, may Allah bless him and grant him peace, said, "I stood at the entrance to the Garden and most of the people who entered it were the poor whereas the people of wealth were held back. The people of the Fire were ordered to the Fire, and I stood at the entrance to the Fire and most of those who entered it were women." [Agreed upon]

259. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Only three people talked in their cradles: 'Isa son of Maryam and the companion of Jurayj. Jurayj was a man of assiduous worship who went to live in a hermitage. While he was there, his mother came while he was praying and said, 'Jurayj!' He said, 'O Lord, my mother or my prayer!' He continued in his prayer and she went away. The next day she came while he was praying and she said, 'Jurayj!' He again said, 'O Lord, my mother or my prayer!' He continued in his prayer and she went away. The next day she came while he was praying and she said, 'Jurayj!' He said, 'O Lord, my mother or my prayer!' He continued in his prayer.She said, 'O Allah, do not let him die without having looked into the face of a prostitute!' Jurayj and his worship became a subject of discussion among the Children of Israel and among them was a wanton woman whose beauty was proverbial. She said, 'If you like, I will seduce him.' She displayed herself to him, but he did not look at her. She went to a shepherd who had taken shelter in his hermitage and offered herself to him. He had intercourse with her and she became pregnant. When she gave birth, she said, 'It is from Jurayj.' They went to him and forced him down from his hermitage, demolished it, and began to beat him. He said, 'What is wrong with you?' They said, 'You committed fornication with this prostitute and she has given birth to your child.' He said, 'Where is the child?' They brought him and he said, 'Let me pray first.' He prayed and when he had finished, the child was brought and put in his lap. He said, 'Boy, who is your father?' The boy said, 'So-and-so the shepherd.' They began to kiss Jurayj and stroke him. They said, 'We will build you a hermitage of gold.' He said, 'No, rebuild it from clay as it was before.' They did this.

"While a child was feeding from its mother, a man of good appearance passed by riding a fast mount. She said, 'O Allah, make my son like this man.' He left the breast and turned to look at him and said, 'O Allah, do not make me like him.' Then he turned back to the breast and began to feed." It is as if I could see the Messenger of Allah, may Allah bless him and grant him peace, describing his feeding by putting his forefinger in his house and sucking it. He said, "Then they brought along a slavegirl and were beating her, saying, 'You committed fornication and stole.' She was saying, 'Allah is enough for me and the best guardian!' His mother said, 'O Allah, do not make my son like her!' He stopped feeding and looked at her and said, 'O Allah, make me like her.' They began to talk together and she said, 'A man of handsome appearance passed by and I said, '"O Allah, make my son like him!" and you said, "O Allah, do not make me like him." Then they brought this slavegirl whom they were beating, saying, "You committed fornication and stole." I said, "O Allah, do not make my son like her!" and you said, "O Allah, make me like her."' He said, 'That man was a tyrant, so I said, "O Allah, do not make me like him!" They said to this woman, "You committed adultery" when she had not, and "you stole" when she had not stolen, so I said, "O Allah, make me like her."'" [Agreed upon]

33. Chapter: Kindness to orphans, girls, the weak, the very poor, and the downtrodden. Treating them well, compassion towards them, humility with them, and gentleness towards them

Allah Almighty says, "And take the believers under your wing," (15:88)

and the Almighty says, "Restrain yourself patiently with those who call on their Lord morning and evening, desiring His Face. Do not turn your eyes from them." (18:28)

The Almighty says, "So as for the orphans, do not oppress them, and as for beggars, do not berate them," (93:9-10)

and the Almighty says, "Have you seen him who denies the deen? He is the one who harshly rebuffs the orphan and does not urge the feeding of the poor." (107:1-3)

260. Sa'd ibn Abi Waqqas said, "We were once with the Prophet, may Allah bless him and grant him peace, in a group of six. The idolaters told to the Prophet, 'Send these men away so that they do not become impudent towards us.' There was me, Ibn Mas'ud, a man of Hudhayl, Bilal and two other men I will not name. There occurred within the soul of the Messenger of Allah whatever Allah wished to occur and he spoke to himself. So Allah Almighty sent down, 'Do not chase away those who call on their Lord morning and evening, seeking His Face.' (W6:53; H6:52)" [Muslim]

261. Abu Hubayra 'A'idh ibn 'Amr al-Muzani, one of the people present at the Bay'at ar-Ridwan, reported that Abu Sufyan came to Salman, Suhayb and Bilal in a group and they said, "The swords of Allah have not finished off the enemy of Allah!" Abu Bakr said, "Do you say this to a shaykh and master of Quraysh?" He went to the Prophet, may Allah bless him and grant him peace, and told him. He said, "Abu Bakr, perhaps you have made them angry? If you were to make them angry, then you would make your Lord angry." He went to them and said, "Brothers, have I made you angry?" They said, "No, may Allah forgive you, brother." [Muslim]

262. Sahl ibn Sa'd reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I and those who care for orphans will be in the Garden like this," and he pointed with his forefinger and middle finger and made an opening between them." [al-Bukhari]

263. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I and an orphan's guardian, whether he is a relative or a non-relative, will be like these two in the Garden," and the transmitter, Malik ibn Anas, indicated the index and middle fingers. [Muslim]

264. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The very poor man is not the one who is turned away by a date or two, or for a bite or two, but the very poor is the one who does not ask.". [Agreed upon]

In a variant in the two Sahih collections, "The very poor man is not the one who goes around to people to ask for a bite or two to eat or a date or two, but the one who does not have enough for himself but is too shy to ask so that he is given sadaqa - or does not beg from people importunately."

265. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "'Someone who strives on behalf of widows and the poor is like someone who fights in the way of Allah.' I think that he also said, 'And like someone who continually stands at night in prayer and like someone who continually fasts.'" [Agreed upon]

266. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The worst food is the food of a wedding feast which is denied to those who come to it and which those who are invited to it refuse to attend. Anyone who does not respond to an invitation has rebelled against Allah and His Messenger." [Muslim]

In a variant in the two Sahih collections from Abu Hurayra are the words, "The worst food is the food of a wedding feast to which the rich are invited and from which the poor are left out."

267. Anas reported that the Prophet, may Allah bless him and grant him peace, said, "I and anyone who brings up two girls until they come of age will be like these two on the Day of Rising," and he put his fingers together. [Muslim]

268. 'A'isha said, "A woman came to me with her two daughters to beg but I had nothing but a date which I gave to her. She divided it between her two daughters, not eating any of it herself. Then she got up and left. The Prophet, may Allah bless him and grant him peace, came in to us and I told him about this and he said, 'Anyone who is tried in any way on account of his daughters will find them to be a shield for him from the Fire.'" [Agreed upon]

269. 'A'isha said, "A poor woman came carrying two of her daughters and I gave her three dates. She gave each of them a date and lifted the other date to her mouth to eat it and then her daughters asked to eat it, so she divided between them the date which she was going to eat. I was astonished at what she did and I mentioned what she had done to the Messenger of Allah, may Allah bless him and grant him peace. He said, 'Allah has made the Garden mandatory for her because of it - or freed her from the Fire because of it.'" [Muslim]

270. Abu Shurayh Khuwaylid ibn 'Amr al-Khuza'i said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'O Allah! I consider it a wrong action that the rights of two weak ones be violated: orphans and women." [an-Nasa'i]

271. Mus'ab ibn Sa'd ibn Abi Waqqas said, "Sa'd thought that he had preference over those below him and the Prophet, may Allah bless him and grant him peace, said, 'Are you given victory and provision except on account of the weak among you?'" [al-Bukhari]

272. Abu'd-Darda' 'Umaymir said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Help me in seeking out the weak. They are supported. You are provided for on account of the weak among you." [Abu Dawud]

34. Chapter: Treating women well

Allah Almighty says, "Live together with them correctly and courteously," (4:19)

and the Almighty says, "You will not be able to be completely fair between your wives, however hard you try. But do not be completely partial so as to leave a wife, as it were, suspended in mid-air. And if you make amends and have taqwa, Allah is Ever-Forgiving, Most Merciful." (W4:128; H4:129)

273. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Treat women well. Woman was created from a rib. The most crooked part of the rib is the top part. If you try to straighten it, you will break it. If you leave it, it remains crooked. So treat women well." [Agreed upon]

In a variant in the two Sahih collections, "A woman is like a rib. If you straighten it, you break it. If you wish to benefit from her, you can benefit from her in spite of her crookedness."

In a variant in Muslim, "Woman was created from a rib, and you will never find any means to straighten her. If you wish to benefit from her, you can benefit from her in spite of her crookedness. If you try to straighten her, you will break her, and breaking her means divorcing her."

274. 'Abdullah ibn Zam'a reported that he heard the Prophet, may Allah bless him and grant him peace, giving a speech in which mentioned the She-camel and the one who hamstrung her. The Messenger of Allah said, "'The worst of them rushed ahead,' (91:12) means that a mighty, malicious, powerful man in his party leapt to do it." Then he mentioned women and gave an admonishment regarding them, saying, "Some of you go and flog their wives as a slave is flogged and then sleep with them at the end of the day." Then he admonished them about their laughing at people breaking wind and said, "Why does one of you laugh at something he himself does?" [Agreed upon]

275. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A believing man should not hate a believing woman. If he dislikes something in her character, he should be pleased with some other - or another- trait of hers." [Muslim]

276. 'Amr ibn al-Ahwas al-Jushami reported that he heard the Prophet, may Allah bless him and grant him peace, say during the Farewell Hajj after praising and glorifying Allah, and reminding and admonishing, "Treat your women well. They are as captives in your possession. You have no rights over them except that [i.e. physical enjoyment and that they protect their husband's interest in respect of themselves and his property]. If they act licentiously in an open way, then leave them alone in their beds and beat them but not severely. If they obey you, you have no way against them. You have rights over your women and your women have rights over you. Your right over them is that they do not allow into your bed those you dislike and do not permit those you dislike to enter your house. Their right over you is that you are good to them in respect of their clothes and food." [at-Tirmidhi]

277. Mu'awiya ibn Hayda said, "I asked, 'Messenger of Allah, what is the right of someone's wife over him?' He said, 'That you feed her when you eat and clothe her when you clothe yourself and do not strike her face. Do not malign her and do not keep apart from her, except in the house.'" [Abu Dawud]

278. Abu Hurayra stated, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'The most perfect of believers in belief is the best of them in character. The best of you are those who are the best to their women.'" [at-Tirmidhi]

279. Iyas ibn 'Abdullah ibn Abi Dhubab reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not beat the female slaves of Allah." Then 'Umar came to the Prophet and said, "The women have become bold towards their husbands," and so he made an allowance to beat them. Then many women surrounded the family of the Messenger of Allah to complain about their husbands. The Messenger of Allah, may Allah bless him and grant him peace, said, "The people of the household of Muhammad have surrounded by many women who are complaining about their husbands. Those men are not among the best of you."

280. 'Abdullah ibn 'Amr ibn al-'As reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "This world is enjoyment, and the best of its enjoyment is a righteous woman."

35. Chapter: On the rights of a husband from his wife

Allah Almighty says, "Men have charge of women because Allah has preferred the one above the other and because they spend their wealth on them. Right-acting women are obedient, safeguarding their husband's interests in his absence as Allah has guarded them." (4:34)

281. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'When a man calls his wife to bed and she does not come and he spends the night angry with her, the angels curse her until morning.'"

In a variant they both have, "When a woman spends the night spurning her husband's bed, the angels curse her until morning." [Agreed upon]

In one variant, the Messenger of Allah said, "By the One in whose hand my soul is, there is no man who calls his wife to his bed and she refuses to come without the One in the heaven being angry with her until until her husband is pleased with her again."

282. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is not lawful for a woman to fast while her husband is present, except with his permission, nor to give someone permission to enter his house without his permission." [Agreed upon. This is the version in al-Bukhari]

283. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "All of you are shepherds. Each of you is responsible for his flock. An amir is a shepherd. A man is a shepherd in respect of his family. The woman is a shepherd in respect of her husband's house and children. All of you are shepherds and each of you is reponsible for his flock." [Agreed upon]

284. Abu 'Ali Talq ibn 'Ali reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When a man calls his wife to attend to his need, she should come to him, even if she is at the oven." [at-Tirmidhi and an-Nasa'i]

285. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "If I were to command anyone to prostrate to anyone else, I would have commanded women to prostrate to their husbands." [at-Tirmidhi]

286. Umm Salama reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Any woman who dies at a time when her husband is pleased with her will enter the Garden.""

287. Mu'adh ibn Jabal reported is that the Prophet, may Allah bless him and grant him peace, said, "A woman does not injure her husband in this world without his wife among the houris saying, 'Do not injure him, may Allah fight you! He is a guest with you who is about to leave you for us." [at-Tirmidhi]

288. Usama ibn Zayd reported that the Prophet, may Allah bless him and grant him peace, said, "I have not left after me any temptation more harmful to men than women." [Agreed upon]

36. Chapter: Spending on one's family

Allah says, "It is the duty of the fathers to feed and clothe them with correctness and courtesy," (W2:230; H2:233)

and the Almighty says, "He who has plenty should spend out from his plenty, but he whose provision is restricted should spend from what Allah has given him. Allah does not demand from any self more than He has given it," (65:7)

and the Almighty says, "But anything you expend will be replaced by Him." (34:39)

289. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Out of a dinar which you spend in the way of Allah and a dinar which you spend on freeing a slave and a dinar which you give to a poor person and a dinar which you spend on your family, the one with the greatest reward is the one which you spend on your family." [Muslim]

290. Abu 'Abdullah, called Abu 'Abdu'r-Rahman Thawban ibn Bujdad, the client of the Messenger of Allah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Is not the best dinar a man spends the dinar which he spends on his family and the dinar which he spends on his mount in the way of Allah and the dinar which he spends on his companions in the way of Allah?" [Muslim]

291. Umm Salama said, "I said, 'Messenger of Allah, will I have a reward if I maintain the sons of Abu Salama when they are my sons? I cannot leave them to go here and there in search of a livelihood' He said, 'Yes, you will have a reward for what you spend on them.'" [Agreed upon]

292. Sa'id ibn Abi Waqqas reported in his long hadith which we put at the beginning of the book in the chapter on intention, is that the Messenger of Allah, may Allah bless him and grant him peace, said to him, "You will be rewarded for whatever you spend on your family desiring by it the Face of Allah, even for the morsel you put in your wife's mouth." [Agreed upon]

293. Abu Mas'ud al-Badri reported is that the Prophet, may Allah bless him and grant him peace, said, "When a man spends on his family and sincerely hopes to be rewarded for it, it is sadaqa for him." [Agreed upon]

294. 'Abdullah ibn 'Amr ibn al-'As reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is sin enough for a man that he neglects someone whom he is supposed to feed." [Abu Dawud and others]

Muslim has something of a similar meaning in his Sahih Collection, "It is sin enough for a man to withhold the food of someone he owns."

37. Chapter: Spending out of what one loves and spending what is excellent

Allah Almighty says, "You will not attain true goodness until you give of what you love" (W3:91; H3:92)

and the Almighty says, "O you who believe! Give away some of the good things you have earned and some of what We produce for you from the earth. Do not have recourse to bad things when you give, things you would only take with your eyes shut tight." (W2:266; H2:267)

297. Anas said, "Abu Talha had more property in palm trees than any of the Ansar in Madina. His favourite property was Bayruha' which was opposite the mosque. The Messenger of Allah, may Allah bless him and grant him peace, used to enter it and drink its sweet water." Anas said, "When this ayat was sent down: 'You will not attain true goodness until you give of what you love,'(W3:91; H3:92) Abu Talha went to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Messenger of Allah, Allah, Almighty says, "You will not attain true goodness until you give of what you love" The property I love the best is Bayruha'. It is sadaqa for Allah whose goodness I hope for and I hope that it will be stored up for me with Allah Almighty. Messenger of Allah, dispose of it in whatever way Allah shows you is best.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Excellent! That is a profitable property. That is is a profitable property. I have heard what you have said and I think that you should give it to your relatives.' Abu Talha said, 'I will do that, Messenger of Allah!' So Abu Talha divided it among his relatives and cousins." [Agreed upon]

295. Abu Hurayra reported the Prophet, may Allah bless him and grant him peace, said, "There is no day which dawns on the slaves of Allah without two angels descending and one of them saying, 'O Allah, refund those who give money' and the other saying, 'O Allah, ruin those who withhold it.'" [Agreed upon]

296. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The upper hand is better than the lower hand. Begin with your dependants. The best sadaqa is that given by the wealthy. Anyone who refrains [from asking], Allah will spare him the need to and anyone who seeks to be independent, Allah will give him independence." [al-Bukhari]

38. Chapter: On the obligation to command one's family and children and whoever is in one's care to obey Allah, and to forbid them to oppose Him, teaching them proper behaviour and preventing them from committing what is prohibited

Allah Almighty says, "Instruct your family to do the prayer and be constant in it," (W20:131; H20:132)

and the Almighty says, "O you who believe, safeguard yourselves and your families from a Fire." (66:6)

298. Abu Hurayra said, "Al-Hasan ibn 'Ali took a date from the sadaqa dates and put it in his mouth. The Messenger of Allah, may Allah bless him and grant him peace, said, 'No, no! Spit it out'. He said, 'Are you not aware that we do not eat sadaqa?'" [Agreed upon]

In one variant, "Sadaqa is not lawful for us."

299. Abu Hafs 'Umar ibn Abi Salama 'Abdu'l-Asad, the stepson of the Messenger of Allah, said, "I was a child under the guardianship of the Messenger of Allah, may Allah bless him and grant him peace, and my hand would go around in the dish. The Messenger of Allah, may Allah bless him and grant him peace, said to me, 'Boy, say the name of Allah Almighty and eat with your right hand and eat what is in front of you.' That became the way I ate ever afterwards." [Agreed upon]

300. Ibn 'Umar said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'All of you are shepherds and each of you is responsible for his flock. An Imam is a shepherd and he is responsible for those in his care. A man is a shepherd in respect of his family and is responsible for those in his care. The woman is a shepherd in respect of her husband's house and is responsible for those in her care. The servant is a shepherd in respect of his master's property and is responsible for what is in his care. All of you are shepherds and each of you is responsible for his flock.'" [Agreed upon]

301. The grandfather of 'Amr ibn Shu'ayb said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Command your children to pray when they are seven. Beat them to make them do it when they are ten and separate them in their beds." [Abu Dawud]

302. Abu Thurayya Sabra ibn Ma'bad al-Juhani reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Teach a child the prayer at the age of seven and beat him to make him do it when he is ten." [Abu Dawud and at-Tirmidhi]

Abu Dawud has, "Command a child to pray when he reaches the age of seven."

39. Chapter: The right of the neighbour and treating him well

Allah Almighty says, "Worship Allah and do not associate anything with Him. Be good to your parents and relatives and to orphans and the very poor, and to neighbours who are related to you and neighbours who are not related to you, and to companions and travellers and your slaves." (4:36)

303. Ibn 'Umar and 'A'isha reported: "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Jibril continued to advise me to be good to my neighbour until I thought that he would have me make him my heir.'" [Agreed upon]

304. Abu Dharr reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "O Abu Dharr, if you cook a stew put a lot of water in it, keeping your neighbours in mind." [Muslim]

In one variant, Abu Dharr said, "My friend, may Allah bless him and grant him peace, advised me, 'When you cook a stew, put a lot of water in it and then go and see the people of a neighbouring house and give them a reasonable amount of it."

305. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was asked, "Who is that, Messenger of Allah?" He said, "Someone whose neighbour is not safe from his mischief!" [Agreed upon]

In Muslim's variant, "No one will enter the Garden whose neighbour is not safe from his mischief."

306. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "O Muslim women! No one should look down on a gift from her neighbour, even if it is only a sheep's trotter." [Agreed upon]

307. Abu Hurayra reported the Messenger of Allah, may Allah bless him and grant him peace, said, "No neighbour should prevent his neighbour from inserting a piece of wood in his wall." Then Abu Hurayra said, "Why do I see that you are averse to this? By Allah, I will hurl it at you between your shoulders!" [Agreed upon]

308. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who believes in Allah and the Last Day should not harm his neighbour. Anyone who believes in Allah and the Last Day should honour his guest. Anyone who believes in Allah and the Last Day should speak well or be silent." [Agreed upon]

309. Abu Shurayh al-Khuza'i reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who believes in Allah and the Last Day should be good to his neighbour. Anyone who believes in Allah and the Last Day should honour his guest. Anyone who believes in Allah and the Last Day should speak well or be silent." [Muslim. Al-Bukhari has part of it.]

310. 'A'isha said, "I asked, 'Messenger of Allah, I have two neighbours. To which of them should I give?' He replied, 'To the one whose door is nearer to you.'" [al-Bukhari]

311. 'Abdullah ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The best of companions in the sight of Allah Almighty is the one who acts best towards his companion. The best of neighbours in the sight of Allah Almighty is the one who acts best towards his neighbour." [at-Tirmidhi]

40. Chapter: On dutifulness to parents and maintaining ties of kinship

Allah Almighty says, "Worship Allah and do not associate anything with Him. Be good to your parents and relatives and to orphans and the very poor, and to neighbours who are related to you and neighbours who are not related to you, and to companions and travellers and your slaves." (4:36)

The Almighty says, "Have taqwa of Allah in whose name you make demands on one another and also in respect of your families," (4:1)

and the Almighty says, "Those who join what Allah has commanded to be joined." (W13:23; H13:21)

The Almighty says, "We have instructed man to honour his parents," (W29:7; H29:8)

and the Almighty says, "Your Lord has decreed: that you should worship none but Him, and that you should show kindness to your parents, whether one or both of them reach old age with you. So do not say 'Ugh!' to them out of irritation and do not be harsh with them but speak to them with gentleness and generosity. Lower to them, out of mercy, the wing of humility and say: 'Lord, show mercy to them as they did in looking after me when I was small.'" (17:23-24)

The Almighty says, "We have instructed man concerning his parents. Bearing him caused his mother great debility and the period of his weaning was two years: 'Give thanks to Me and to your parents.'" (W31:13; H31:14)

312. Abu 'Abdu'r-Rahman 'Abdullah ibn Mas'ud said, "I asked the Prophet, may Allah bless him and grant him peace, "Which action does Allah Almighty love the most?" He said, "The prayer in its time." I said, "Then what?" He said, "Devotedness to parents." I said, "Then what?" He said, "Jihad in the way of Allah." [Agreed upon]

313. Abu Hurayra reported: "The Messenger of Allah, may Allah bless him and grant him peace, said, "No child can repay his father unless he finds him enslaved and then buys him and sets him free." [Muslim]

314. Abu Hurayra reported that the Messenger of Allah said, "Anyone who believes in Allah and the Last Day should honour his guest. Anyone who believes in Allah and the Last Day should maintain his ties of kinship. Anyone who believes in Allah and the Last Day should speak well or remain silent." [Agreed upon]

315. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty created creation and when he finished creating, kinship stood up and said, 'Is this the place of him who seeks refuge with You from being cut off?' He said, 'Yes. Would you be pleased if I joined anyone who joined you and cut off anyone who cut you off?' It said, 'Yes.' He said, 'Then that is the case.'" Then the Messenger of Allah said, "If you wish, then recite, 'Is it not likely that, if you did turn away, you would cause corruption in the earth and sever your ties of kinship? Such are the people Allah has cursed making them deaf and blinding their eyes.' (W47:23-24; 47:22-23)" [Agreed upon]

316. Abu Hurayra said, "A man came to the Messenger of Allah, may Allah bless him and grant him peace, said, and asked, 'Messenger of Allah, what person is the most entitled to the best of my company?' He replied, 'Your mother.' He said, 'Then whom?' He replied, 'Your mother.' He said, 'Then whom?' He replied, 'Your mother. He said, 'Then whom?' He answered, 'Your father.'" [Agreed upon]

In one variant, "'O Messenger of Allah, who is the most entitled to good companionship?' He replied, 'Your mother, then your mother, then your mother, then your father, then the nearest relative and the next nearest.'"

317. Abu Hurayra said, "The Prophet, may Allah bless him and grant him peace, said, 'May his nose be in the dust! Then may his nose be in the dust! Then may his nose be in the dust - someone whose parents are old, or one of them is old, and he does not enter the Garden!'" [Muslim]

318. Abu 'Abdu'r-Rahman 'Abdullah ibn Mas'ud reported that a man said, "Messenger of Allah, I have some relatives with whom I maintain relations but they cut me off. I am good to them and they are bad to me. I am forbearing to them and they are impatient towards me." He said, "If you are as you have said, then it is as if you are giving them hot embers to drink. You will continue to have a helper from Allah against them as long as you remain doing that." [Muslim]

319. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who desires the expansion of his provision or to have the best of his life prolonged, should maintain ties of kinship.'" [Agreed upon]

320. Anas said, "Abu Talha had more property in palm trees than any of the Ansar in Madina. His favourite property was Bayruha' which was opposite the mosque. The Messenger of Allah, may Allah bless him and grant him peace, used to enter it and drink its sweet water." Anas said, "When this ayat was sent down: 'You will not attain true goodness until you give of what you love' (W3:91; H3:92) Abu Talha went to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Messenger of Allah, Allah, Almighty says, "You will not attain true goodness until you give of what you love." The property I love the best is Bayruha'. It is sadaqa for Allah whose goodness I hope for and I hope that it will be stored up for me with Allah Almighty. Messenger of Allah, dispose of it in whatever way Allah shows you is best.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Excellent! That is a profitable property. That is is a profitable property. I have heard what you have said and I think that you should give it to your relatives.' Abu Talha said, 'I will do that, Messenger of Allah!' So Abu Talha divided it among his relatives and cousins." [Agreed upon]

321. 'Abdullah ibn 'Amr ibn al-'As said, "A man came to the Prophet of Allah, may Allah bless him and grant him peace, and said, 'Shall I give you my oath of allegiance based on emigration and jihad, seeking a reward from Allah Almighty?' He asked, 'Are either of your parents living?' He replied, 'Yes, both of them.' He said, 'Do you desire a reward from Allah Almighty?' He replied, 'Yes.' He said, 'Go back to your parents and keep good company with them.'" [Agreed upon. This is the version of Muslim]

In one of their variants, "A man came and asked permission to go on jihad. He said, 'Are your parents alive?' He said, 'Yes.' He said, 'So expend your effort on them.'"

322. 'Abdullah ibn 'Amr reported: "The Prophet, may Allah bless him and grant him peace, said, 'A person who maintains ties of kinship is not someone who only does so with those who maintain ties with him. A person who maintains ties of kinship is someone who restores them when they have been cut off.'" [al-Bukhari]

323. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Kinship is suspended from the Throne and says, "Allah will connect with all who maintain my ties. Allah will sever his connection with all who sever them.'" [Agreed upon]

324. Umm al-Mu'minin Maymuna bint al-Harith reported that she set a slave-girl free without asking the permission of the Prophet, may Allah bless him and grant him peace. On her day when he came around to her, she said, "Are you aware, Messenger of Allah, that I have freed my slavegirl?" He said, "Did you do so?" She said, "Yes.' He said, "If you had given her to your maternal uncles, you would have had a greater reward." [Agreed upon]

325. Asma' bint Abi Bakr as-Siddiq said, "My mother came to me during the time of the Messenger of Allah, may Allah bless him and grant him peace, while she was still an idolater and I asked the Messenger of Allah, 'My mother has come to me, wanting something. Shall I give it to her?' He said, 'Yes. Give to your mother.'" [Agreed upon]

326. Zaynab ath-Thaqafiyya, the wife of 'Abdullah ibn Mas'ud said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Give alms, O congregation of women, even from your jewellery.'" She said, "I went back to 'Abdullah ibn Mas'ud and said to him, 'You are a man of little wealth and the Messenger of Allah has commanded us to give sadaqa. So go to him and ask him if [my supporting you] will be enough for me. If not, I will pay it to someone other than you.' He said, 'Rather you should go to him yourself.' So I went and there was one of the women of the Ansar at the door of the Messenger of Allah may Allah bless him

and grant him peace, whose situation was similar to mine. The Messenger of Allah inspired awe and Bilal came out to us, so we said to him, 'Go to the Messenger of Allah may Allah bless him and grant him peace, and tell him that there are two women at the door who are asking him whether sadaqa to their husbands and the orphans in their care will be enough for them. Do not tell him who we are.' So Bilal went in to the Messenger of Allah and asked him. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Who are they?' He said, 'A woman of the Ansar and Zaynab.' The Messenger of Allah asked, 'Which Zaynab is it?' He said, 'The wife of 'Abdullah." He said, 'They will both have two rewards: the reward of kinship and the reward of sadaqa.'" [Agreed upon]

327. Abu Sufyan Sakhr ibn Harb said in a long hadith concerning what happened with Heraclius is that he said, "Heraclius asked, 'What does he order you to do?' meaning the Prophet, may Allah bless him and grant him peace." He said, "I said, 'He says, "Worship Allah alone and do not associate anything with Him and abandon what our ancestors said." He commands us to pray, to speak the truth, to be chaste, and to maintain ties of kinship.'" [Agreed upon]

328. Abu Dharr reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "You will conquer a land in which the qirat will be mentioned."

In one variant, "You will conquer Egypt which is a land in which the qirat is used, so command its people to good. They have right to security and ties of kinship."

In one variant, "When you conquer it, be good to its people. They have right to security and ties of kinship," or he said, "right to security and ties of marriage."

The scholars say, "The ties of kinship come from the fact that Hajar, the mother of Isma'il, was one of them, and the ties of marriage come from the fact that Maria the mother of Ibrahim, the son of the Messenger of Allah, , may Allah bless him and grant him peace, was one of them."

329. Abu Hurayra said, "When this verse was sent down, 'Warn your near relatives,' (26:214), the Messenger of Allah, may Allah bless him and grant him peace, summoned Quraysh and they gathered, both the common people and the elite. He said, 'O Banu 'Abdu Shams! O Banu Ka'b ibn Lu'ayy! Save yourselves from the Fire! O Banu Murra ibn Ka'b! Save yourselves from the Fire! O Banu 'Abdu Manaf! Save yourselves from the Fire! O Banu Hashim! Save yourselves from the Fire! O Banu 'Abdu'l-Muttalib! Save yourselves from the Fire! O Fatima! Save yourself from the Fire! I do not possess anything to help you against Allah other than the fact of your kinship which I will maintain." [Muslim]

330. Abu 'Abdullah 'Amr ibn al-'As said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, speaking openly and not in secret, and he said, 'The people of the Banu so-and-so are not my friends. My friends are Allah and the righteous believers, but they have kinship with me which I keep up." [Agreed upon. This is the version in al-Bukhari.]

331. Abu Ayyub Khalid ibn Zayd al-Ansari reported that a man said, "Messenger of Allah, tell me about an action that will bring me into the Garden and keep me far from the Fire?" The Prophet, may Allah bless him and grant him peace, said, "Worship Allah and do not associate anything with Him, perform the prayer and pay the zakat and maintain ties of kinship." [Agreed upon]

332. Salman ibn 'Amir reported that the Prophet, may Allah bless him and grant him peace, said, "When one of you breaks the fast, he should break it with dates. They are a blessing. If he cannot find any dates, then water. It is pure." He said, "Sadaqa given to a poor person is sadaqa but to a relative it is both sadaqa and maintaining ties of kinship." [at-Tirmidhi]

333. Ibn 'Umar said, "I had a wife whom I loved but whom 'Umar disliked. He said to me, 'Divorce her,' and I refused. 'Umar went to the Prophet and mentioned that to him and the Prophet said, 'Divorce her.'" [Abu Dawud]

334. Abu'd-Darda' reported that a man came to him and said, "I have a wife whom my mother has told me to divorce." He said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Your parents are the main door of the Garden. If you wish, you can remove that door or preserve it.'" [at-Tirmidhi]

335. Al-Bara' ibn 'Azib reported that the Prophet, may Allah bless him and grant him peace, said, "A maternal aunt has the same status as a mother." [at-Tirmidhi]

There are many famous hadiths regarding this in the Sound Collections.

41. Chapter: On the prohibition of disobeying parents and severing ties of kinship

Allah Almighty says, "Is it not likely that, if you did turn away, you would cause corruption in the earth and sever your ties of kinship? Such are the people Allah has cursed making them deaf and blinding their eyes." (W47:23-24; 47:22-23)

The Almighty says, "But as for those who break Allah's contract after it has been agreed and sever what Allah has commanded to be joined, and cause corruption in the earth, the curse will be upon them. They will have the Evil Abode." (W13:26; H13:25)

and the Almighty says, "Your Lord has decreed: that you should worship none but Him, and that you should show kindness to your parents, whether one or both of them reach old age with you. So do not say 'Ugh!' to them out of irritation and do not be harsh with them but speak to them with gentleness and generosity. Lower to them, out of mercy, the wing of humility and say: 'Lord, show mercy to them as they did in looking after me when I was small.'" (17:23-24)

336. Abu Bakr Nufay' ibn al-Harith said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Shall I inform you about the greatest of the major sins?' three times. We said, 'Yes, Messenger of Allah.' He said, 'Associating others with Allah and disobedience to your parents.' He was reclining and sat up and said, 'And telling lies and giving false testimony.' He kept repeating them until we said, 'If only he would be quiet.'" [Agreed upon]

337. 'Abdullah ibn 'Amr ibn al-'As reported that the Prophet, may Allah bless him and grant him peace, said, "The major sins are associating others with Allah, disobeying your parents, killing someone and giving a false oath." [al-Bukhari]

338. Abu 'Abdullah 'Amr ibn al-'As reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "One of the major wrong actions is for a man to abuse his parents." They asked, "O Messenger of Allah, is it possible for a man to abuse his parents?" He replied, "Yes. He may curse a another man's father who in turn curses his father, and curse his mother and he in turn curses his mother." [Agreed upon]

In one variant, "One of the worst major wrong actions is for a man to curse his parents." It was said, "O Messenger of Allah, how can a man curse his parents?" He said, "He may curse another man's father who in turn curses his father, and curse his mother and he in turn curses his mother."

339. Abu Muhammad Jubayr ibn Mut'im reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Someone who severs (ties of kinship) will not enter the Garden." [Agreed upon]

Sufyan said in his variant, "Someone who severs ties of kinship..."

340. Abu 'Isa al-Mughira ibn Shu'ba reported that the Prophet, may Allah bless him and grant him peace, said, "Allah Almighty has forbidden you to disobey your mothers, to deny others what is rightfully theirs or demand what is not rightfully yours, and to bury your daughters alive and He dislikes you engaging in chit-chat, asking too many questions and wasting money." [Agreed upon]

42. Chapter: The excellence of dutifulness shown to the friends of one's father and mother, relatives, wife, and others whom one should honour

341. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "The highest dutifulness is that a man should give to those his father likes."

342. 'Abdullah ibn Dinar reported about 'Abdullah ibn 'Umar is that one of the desert Arabs met him on the road to Makka and 'Abdullah ibn 'Umar greeted him and mounted him on a donkey which he used to ride and gave him a turban which he was wearing. Ibn Dinar said, "We said to him, 'May Allah put you right! They are desert Arabs and they are content with little!' 'Abdullah ibn 'Umar said, 'This one's father had love for 'Umar ibn al-Khattab and I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "The most devout form of devotion is to establish relations with a man who loved one's father?"'"

In one variant from Ibn Dinar from Ibn 'Umar is that when he went out to Makka, he had a donkey on which he would rest when he was weary of riding his camel and his turban was wrapped round his head. When he was on that donkey one day, he passed by a desert Arab and said, "Are you not the son of so-and-so son of so-and-so?" He said, "Yes indeed." So he gave him the donkey and said, "Ride this," and he gave him the turban and said. "Wrap this round your head." One of his companions said to him, "May Allah forgive you! You gave this desert Arab a donkey which you were resting on and a turban which you had wrapped around your head?" He said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The most devout form of devotion is to establish relations with a man who loved one's father after his death.' His father was a friend of 'Umar." [Muslim]

343. Abu Usayd Malik ibn Rabi'a as-Sa'idi said, "Once while we were sitting with the Messenger of Allah, may Allah bless him and grant him peace, a man from the Banu Salama came up and asked, 'O Messenger of Allah, is there any devotion to my parents which I can show them after their death?' He said, 'Yes, praying for them, asking forgiveness for them, fulfilling their pledges after them, maintaining ties with relations which are only maintained through them, and honouring any friend of theirs." [Abu Dawud]

344. 'A'isha said, "I was never jealous towards any of the other wives of the Prophet, may Allah bless him and grant him peace, as I was jealous towards Khadija even though I never saw her. However, he used to mention her often. Often when he sacrificed a sheep, he would cut it into pieces and send them to Khadija's friends. I would often say to him, 'It is as if there was only Khadija in the world!' He would say, 'She was as she was and I had children from her.'" [Agreed upon]

In one variant, "If he sacrificed a sheep, he would give enough of it to her friends to suffice them."

In one variant, "When he sacrificed a sheep, he would say, 'Send it to the friends of Khadija.'"

In one variant she said, "Hala bint Khuwaylid, the sister of Khadija, asked permission to come into the Messenger of Allah, and it reminded him of how Khadija had used to ask permission, and that made him very happy so that he said, 'O Allah, Hala bint Khuwalid!'"

345. Anas ibn Malik said, "I went out with Jarir ibn 'Abdullah al-Bajali on a journey and he tried to serve me so I said to him, 'Do not do that.' He said, 'I saw the Ansar do something for the Messenger of Allah and I promised myself that I would not keep the company of any of them without serving him.'" [Agreed upon]

43. Chapter: Honouring the people of the family of the Messenger of Allah and their clear excellence

Allah Almighty said, "Allah wishes to remove all impurity from you, People of the House, and to purify you completely," (33:33)

and the Almighty said, "As for those who honour Allah's sacred rites, that (honour) comes from the taqwa in their hearts." (W22:30; H22:32)

346. Yazid ibn Hayyan said, "Husayn ibn Sabura, 'Amr ibn Muslim and I went to Zayd ibn Arqam . When we were sitting with him, Husayn said to him, 'Zayd, you have received much good. You saw the Messenger of Allah, heard his words, raided with him and prayed behind him. You have received much good, Zayd. Zayd, tell us something you heard from the Messenger of Allah, may Allah bless him and grant him peace.' He said, 'Nephew, I have reached old age and have become old. I have forgotten some of what I used to remember from the Messenger of Allah, may Allah bless him and grant him peace. So accept what I relate to you and do not press me for what I do not.' Then he said, 'The Messenger of Allah, may Allah bless him and grant him peace, stood up among us one day to address us at a watering-place called Khumma between Makka and Madina. He praised and glorified Allah, admonished and reminded people and then said, "O people! I am a mortal and the messenger of my Lord will soon come to me and I will respond. I leave you two great things. The first is the Book of Allah which contains guidance and light. So take the Book of Allah and cling firmly to it." He promoted the Book of Allah and stimulated our desire for it. Then he said, "And the people of my house. I remind you of Allah with respect to the people of my house. I remind you of Allah with respect to the people of my house."' Husayn said to him, 'Who are the people of his house, Zayd? Are not his wives the people of his house?' He said, 'His wives are among the people of his house, but the people of his house are those who were forbidden to take sadaqa after him.' He said, 'Who are they?' He said, 'They are the family of 'Ali, the family of 'Aqil, the family of Ja'far and the family of 'Abbas.' He said, 'All of these were forbidden sadaqa?' He said, 'Yes.'" [Muslim]

In one variant, "I leave among you two great things. One of them is the Book of Allah and it is the rope of Allah. All who follow it are guided. All who abandon it are misguided."

347. Ibn 'Umar reported that Abu Bakr as-Siddiq said, "Respect Muhammad, may Allah bless him and grant him peace, in the members of his family." [al-Bukhari]

44. Chapter: Respect for people of knowledge, the great and people of importance, and putting them ahead of others, raising where they sit and showing their rank

Allah Almighty said, "Are they the same - those who know and those who do not know? It is only people of intelligence who pay heed." (W39:10; H39:9)

348. Abu Mas'ud 'Uqba ibn 'Amr al-Badri al-Ansari said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'The people should take as Imam the one among them who knows the most of the Book of Allah. If they are equal in respect of recitation, then the one among them who has the most knowledge of the Sunna. If they are equal in respect of the Sunna, the one

who made hijra earlier. If they they are equal in respect of hijra, then the oldest of them in respect of age. A man should not lead a man in the prayer in his own house nor sit in his house in his special place without his permission.'" [Muslim]

In one variant of his, "The oldest of them in respect of Islam" instead of "age".

In one variant, "The people should take as Imam the one of them who knows the most of the Book of Allah and the most experienced of them in respect of recitation. If their recitation is the same, then the oldest of them in respect of emigration. If they are equal in respect of emigration, then the oldest in respect of age should lead them in the prayer."

349. Abu Mas'ud 'Uqba ibn 'Amr al-Badari al-Ansari said, "The Messenger of Allah, may Allah bless him and grant him peace, used to touch our shoulders in the prayer and say, 'Stand in line and do not be uneven causing your hearts to differ. The nearest of you to me should be those who have reached maturity and have intelligence, and then those who are next to them." [Muslim]

350. 'Abdullah ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The nearest of you to me should be those who have reached maturity and have intelligence, and then those who are next to them," three times. "Beware of the turmoil of the markets." [Muslim]

351. Abu Yahya, and it is said Abu Muhammad, Sahl ibn Hathma al-Ansari said, "'Abdullah ibn Sahl and Muhayyisa ibn Mas'ud went to Khaybar at a time when there was a truce. They parted and then Muhayyisa came upon 'Abdullah ibn Sahl, murdered and covered in blood. He buried him and then went to Madina. Then 'Abdu'r-Rahman ibn Sahl, and Muhayyisa and Huwayyisa, the sons of Mas'ud, went to the Prophet, may Allah bless him and grant him peace, and 'Abdu'r-Rahman began to speak. He said, 'The eldest, the eldest.' for he was the youngest of the people there. So he was silent, and the two of them spoke. He said, 'Do you swear (to this) and demand your right from the murderer?'" and he completed the hadith. [Agreed upon]

352. Jabir said, "The Prophet, may Allah bless him and grant him peace, put together in one grave two men among those who were killed at Uhud and said, 'Which of them knew more Qur'an?' When one of them was pointed out, he put him in the grave first." [al-Bukhari]

353. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "I was shown in a dream that I was using a siwak when two men came to me. One of them was older than the other. I handed the siwak to the younger and was told, 'To the elder.' So I gave it to the elder of the two." [Muslim]

354. Abu Musa said, "The Messenger of Allah, may Allah bless him and grant him peace, said, "Part of showing respect for the majesty of Allah Almighty is to honour Muslims with white hair and those who know the Qur'an by heart without either being excessive in respect of it or abandoning it, and to honour a just Sultan." [Abu Dawud]

355. 'Amr ibn Shu'ayb's grandfather said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Anyone who does not show mercy to our young people nor honour our old people is not one of us." [Abu Dawud and at-Tirmidhi]

In the variant of Abu Dawud, "...respect the rights of our old."

356. Maymun ibn Abi Shabib reported that one day a beggar passed by 'A'isha and she gave him a piece of bread, and then a man wearing a fine garment appeared and passed by her and she asked him to sit and he ate. She was asked about that and said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Give people their proper place." [Abu Dawud]

Muslim mentioned it at the beginning of his Sahih without any isnad, and said that it is mentioned that 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, commanded us to give people their proper place."

357. Ibn 'Abbas said, "'Uyayna ibn Hisn came and stayed with al-Hurr ibn Qays, who was one of the group whom 'Umar brought near to him. The reciters were the people of the assembly and council of 'Umar, no matter whether they were mature men or young men. 'Uyayna said to his nephew, 'Nephew, you have access to this amir, so ask him for permission for me to see him.' He asked permission and 'Umar gave permission. When he entered, he said, 'O Ibn al-Khattab! By Allah, it is that you do not give enough to us and you do not judge justly between us.' 'Umar was so angry that he wanted to punish him. Al-Hurr said to him, 'Amir al-Mu'minin, Allah Almighty said to His Prophet, "Make allowances for people, command what is right, and turn away from the ignorant." (7:199) This is one of the ignorant.' By Allah, 'Umar did not do less than that when he recited it. He acted in accordance with the Book of Allah Almighty." [al-Bukhari]

358. Abu Sa'id Samura ibn Jundub said, "I was a boy in the time of the Messenger of Allah, may Allah bless him and grant him peace, and I used to memorise things from him. I am only prevented from speaking because there are men who are older than me." [Agreed upon]

359. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "No young man honours an old man on account of his age without Allah decreeing for him one who will honour him in his old age." [at-Tirmidhi]

45. Chapter: On visiting the people of virtue, sitting with them, keeping their company, loving them, seeking visits and supplication from them, and visiting places of virtue

Allah says, "When Musa said to his servant, 'I will not give up until I reach the meeting-place of the two seas, even if I must press on for many years." to His words, " Musa said to him, 'May I follow you on condition that you teach me some of the right guidance which you have been taught?'" (W18:59-56; H18:60-66)

Allah says, "Restrain yourself patiently with those who call on their Lord morning and evening, desiring His face." (18:28)

360. Anas said, "Abu Bakr said to 'Umar after the death of the Messenger of Allah, 'Let us go and visit Umm Ayman as the Messenger of Allah, may Allah bless him and grant him peace, used to visit her.' When we got to her, she wept and they asked to her, 'Why are you weeping? Do you not know that what is with Allah is better for the Messenger of Allah"?' She replied, 'I am not crying because I do not know that what is with Allah Almighty is better for the Messenger of Allah, may Allah bless him and grant him peace. I am crying because the revelation from heaven has stopped.' This moved them to weep as well and they began to weep with her.'" [Muslim]

361. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "A man visited a brother of his in another town and Allah appointed an angel to guard him on his way. When he came to him, the angel said, 'Where are you going?' He said, 'I am going to a brother of mine in this town.' He said, 'Do you have some property with him that you want to check on?' He said, 'No, it is only that I love him for the sake of Allah Almighty.' He said, 'I am the messenger of Allah to you to tell you that Allah loves you as you love this man for His sake.'" [Muslim]

362. Abu Hurayra narrated: "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Anyone who visits someone who is sick or visits a brother of his in Allah, a voice calls out to him, "May you be happy through it and your course good and may you have a house in the Garden." [at-Tirmidhi]

363. Abu Musa al-Ash'ari reported that the Prophet, may Allah bless him and grant him peace, said, "The metaphor of the good companion and the bad companion is that of someone with musk and the bellows of the blacksmith. The person with musk either gives it to you, or you buy it or smell its scent while the bellows of the blacksmith burn your body or your clothes or you get from it a foul smell." [Agreed upon]

364. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "A woman can be married for four reasons: her wealth, her lineage, her beauty, and her religion. Seek the one with religion. May your hands be in the dust!" [Agreed upon]

365. Ibn 'Abbas said, "The Prophet, may Allah bless him and grant him peace, said to Jibril, 'What prevents you from visiting us more often than you do?' Then it was sent down, 'We only descend at your Lord's command. Everything in front of of us, and everything behind us, and everything in between belongs to Him.' (19:64)" [al-Bukhari]

366. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "Only take a believer as a friend and only let someone godfearing eat your food." [Abu Dawud and at-Tirmidhi]

367. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "A man follows the religion of his close friend, so each of you should be very careful about whom he takes as a close friend." [Abu Dawud and at-Tirmidhi]

368. Abu Musa al-Ash'ari reported that the Prophet, may Allah bless him and grant him peace, said, "A man is with the one he loves." [Agreed upon]

In one variant he said, "The Prophet, may Allah bless him and grant him peace, was asked, 'What about a man who loves some people but cannot be with them?' He said, 'A man is with the one he loves.'"

369. Anas reported that a Bedouin said to the Messenger of Allah, may Allah bless him and grant him peace, "When will the Hour come?" The Messenger of Allah, may Allah bless him and grant him peace, said, "How have you prepared for it?" He said, "With love of Allah and His Messenger." He said, "You will be with the one you love." [Agreed upon. This is theversion of Muslim]

In a variant they both have, "I have not prepared for it with a lot of fasting, prayer or sadaqa, but I love Allah and His Messenger."

370. Ibn Mas'ud said, "A man came to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'O Messenger of Allah, what do you say about a man who loves a people but does not join them?' The Messenger of Allah, may Allah bless him and grant him peace, said, 'A man is with the one he loves.'" [Agreed upon]

371. Abu Hurayra reported that Prophet, may Allah bless him and grant him peace, said, "People are like mines of gold and silver. The best of them in the Jahiliyya is the best of them in Islam if they have understanding. The spirits are gathered in ranks like troops. Those which knew one another are in harmony. Those which did not know one another are discordant." [Muslim]

Al-Bukhari related the words, "The spirits..." etc is from the transmission of 'A'isha.

372. Usayr ibn 'Amr, who is called Ibn Jabir, said, "When the reinforcements of the people of the Yemen came to him, 'Umar ibn al-Khattab asked them, 'Is Uways ibn 'Amir among you?' until he reached Uways. He said to him, 'Are you Uways ibn 'Amir?' 'Yes,' he replied. He said, 'From Murad and then from Qaran?" He replied, 'Yes.' He said, 'You had leprosy and were cured of it except for a spot the size of a dirham?' He said, 'Yes.' He asked, 'You have a mother?' He said, 'Yes.' He said, 'I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Uways ibn 'Amir will come to you with the reinforcements of the people of Yemen from Murad and then from Qaran. He will have had leprosy and have been cured of it except for a the spot the size of a

dirham and he has a mother to whom he is devoted. If he were to take an oath by Allah, Allah would fulfill it. If you are able to ask him to ask forgiveness for you, do so." So ask forgiveness for me.' He asked forgiveness for him. 'Umar said to him, 'Where are you going?' He said, 'Kufa.' He said, 'Shall I write a letter for you to its governor?' He said, 'I prefer to be among the dusty people.' When the following year came, one of their nobles made hajj and came to 'Umar, who asked him about Uways. He said, 'I left him in a shabby house with few possesions.' He said, 'I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Uways ibn 'Amir will come to you with the reinforcements of the people of Yemen from Murad and then from Qaran. He will have had leprosy and have been cured of it except for a spot the size of a dirham and he has a mother to whom he is devoted. If he were to take an oath by Allah, Allah would fulfill it. If you are able to ask him to ask forgiveness for you, do so."' He went to Uways and said, 'Ask forgiveness for me.' He said, 'You have just come from a righteous journey, so ask forgiveness for me.' He said, 'You met 'Umar?' He said, 'Yes,' and he asked forgiveness for him. The people became aware of him and so he left." [Muslim]

In a variant of Muslim also from Usayr ibn Jabir is that the people of Kufa came to 'Umar and they included a man whose name was Uways. 'Umar said, "Is there here anyone from Qaran?" That man came and 'Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'A man will come to you from Yemen called Uways who has no one left in the Yemen but his mother. He had white leprosy and prayed to Allah Almighty and He removed it except for a spot the size of a dinar or a dirham. If any of you meet him, you should ask him to ask forgiveness for you.'"

In another variant of his is that 'Umar said, "I heard the Messenger of Allah say, 'The best of the Tabi'un is a man called Uways who has a mother and who has had leprosy. So go to him and let him ask forgiveness for you.'"

373. 'Umar ibn al-Khattab said, "I asked the Prophet's permission to make 'umra and he gave me permission and said, 'My brother, do not forget us in your supplication.' He spoke a word which I would not be happy to exchange for the whole of this world."

In one variant, he said, "Give us a share in your supplication, my brother." [Abu Dawud and at-Tirmidhi]

374. Ibn 'Umar said, "The Prophet, may Allah bless him and grant him peace, used to go to Quba, both riding and walking, and would pray two rak'ats there." [Agreed upon]

In one variant, "The Prophet used to go every week to the mosque of Quba both riding and walking, and Ibn 'Umar used to do that as well."

46. Chapter: The excellence of love for the sake of Allah and encouraging it, and a man who loves another informing him of that and what he says to him when he informs him

Allah Almighty says, "Muhammad is the Messenger of Allah, and those who are with him are fierce to the unbelievers, merciful to one another..." (48:29) to the end of the sura,

and the Almighty says, "Those who were settled in the abode, and in belief, love those who have made hijra to them." (59:9)

375. Anas reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who possesses three attributes will experience the sweetness of belief: that he loves Allah and His Messenger more than anything else; that he loves someone for the sake of Allah alone; and that he hates the idea of reverting to disbelief as much as he would hate being thrown into a fire." [Agreed upon]

376. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "There are seven whom Allah will shade with His shade on the day when there is no shade but His shade: a just Imam, a youth who grows up worshipping Allah, the Mighty and Exalted, a man whose heart is attached to the mosque, two men who love each other for the sake of Allah, meeting and parting for that reason alone, a man who refuses the advances of a noble and beautiful woman, saying, 'I fear Allah', a man who gives sadaqa and conceals it so that his left hand does not know what his right hand gives, and a man who remembers Allah when he is alone and his eyes overflow with tears." [Agreed upon]

377. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty will say on the Day of Rising, 'Where are those who loved one another for the sake of My majesty? Today, on the day when there is no shade but My shade, I will shade them.'" [Muslim]

378. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "By the one who has my soul in His hand, you will not enter the Garden until you believe, and you will not believe until you love one another. Shall I point out to you something which will make you love one another if you do it? Make the greeting widespread among you." [Muslim]

379. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "A man visited a brother of his in another village and Allah positioned an angel to wait for him on his way." He mentioned the hadith to his words, "Allah loves you just as you love him for His sake." [Muslim]

380. Al-Bara' ibn 'Azib reported that the Prophet, may Allah bless him and grant him peace, said about the Ansar, "Only a believer loves them and only a hypocrite hates them. Allah loves anyone who loves them and Allah hates anyone who hates them." [Agreed upon]

381. Mu'adh said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Allah, the Mighty and Exalted, says, "Those who love one another for My majesty will have minbars of lights. The Prophets and martyrs will envy them."'" [at-Tirmidhi]

382. Abu Idris al-Khawlani said, "I entered the mosque of Damascus and there was a young man with white teeth there with some other people. When they disagreed about something, they referred it to him and followed his opinion. I inquired about him and it was said, 'That is Mu'adh ibn Jabal.' The following day, I went early and I found that he had come earlier than me and I found him praying. I waited for him until he finished his prayer and then I approached him from the front. I greeted him and then said, 'By Allah, I love you for the sake of Allah.' He said, 'By Allah?' I said, 'By Allah.' He said, 'By Allah?' I said, 'By Allah.' He took hold of the upper part of my cloak and pulled me to him. He said, 'Rejoice! I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Allah Almighty says, 'My love is mandatory for those who love one another in Me and sit together for My sake and who visit one another for My sake and who give generously to to one another for My sake.'"'" [Muwatta']

383. Abu Karima al-Miqdad ibn Ma'dikarib reported that the Prophet, may Allah bless him and grant him peace, said, "If a man loves his brother, he should tell him that he loves him." [Abu Dawud and at-Tirmidhi]

384. Mu'adh reported that the Messenger of Allah, may Allah bless him and grant him peace, took him by the hand and said, "O Mu'adh! By Allah, I love you.and I advise you not to fail to say after every prayer, 'O Allah, help me to remember You and thank You and worship You well." [Abu Dawud and an-Nasa'i]

385. Anas reported that a man was with the Prophet, may Allah bless him and grant him peace, when a man passed by him and said, "O Messenger of Allah, I love this man." The Prophet said to him, "Have you informed him?" He said, "No." He said, "Inform

him," and he caught up with him and said, "I love you for the sake of Allah." He said, "The One for whom you love me has made me love you." [Abu Dawud]

47. Chapter: On the signs of Allah's love for His slave and urging that it be taken on and that one should strive to obtain it

Allah Almighty says, "Say: 'If you love Allah, then follow me and Allah will love you and forgive you for your wrong actions, Allah is Ever-Forgiving, Most Merciful." (3:31)

And the Almighty says, "O you who believe! If any of you renounce your deen, Allah will bring forward a people whom He loves and who love Him, humble to the believers, fierce to the rejectors, who fight to the utmost in the Way of Allah and do not fear the blame of any blamer. That is the unbounded favour of Allah which He gives to whoever He wills. Allah is Boundless, All-Knowing." (W5:56;5:54)

386. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty says, 'I have declared war against anyone who shows enmity towards a friend of Mine. My slave does not draw near to Me with anything I love more than what I made obligatory for him. Then My slave continues to draw near to Me with superogatory actions until I love him. When I love him, I become his hearing with which he hears, his sight by which he sees, his hand with which he strikes and his foot with which he walks. If he asks of Me, I give to him. If he seeks refuge with Me, I give him refuge.'" [al-Bukhari]

387. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When Allah Almighty loves a slave, He calls out to Jibril, 'Allah Almighty loves so-and-so, so love him!' and Jibril loves him. Then a call goes out among the people of heaven, ''Allah Almighty loves so-and-so, so love him!' and the people of heaven love him. Then acceptance is placed in the earth for him." [Agreed upon]

In a variant of Muslim, the Messenger of Allah, may Allah bless him and grant him peace, said, "When Allah Almighty loves a slave, He calls out to Jibril, 'Allah Almighty loves so-and-so, so love him!' and Jibril loves him. Then a call goes out among the people of heaven, ''Allah Almighty loves so-and-so, so love him!' and the people of heaven love him. Then acceptance is placed in the earth for him. When He hates a slave, He calls out to Jibril, 'Allah Almighty hates so-and-so, so hate him!' and Jibril hates him. Then a call goes out among the people of heaven, ''Allah Almighty hates so-and-so, so hate him!' and the people of heaven hate him. Then hatred is placed in the earth for him."

388. 'A'isha reported that the Messenger of Allah, may Allah bless him and grant him peace, sent a man on an expedition and he used to recite for his companions in the prayer, ending with "Say: He is Allah, One." When they returned, they mentioned that to the Messenger of Allah and he said, "Ask him why he did it." They asked him and he said, "Because it is the description of the All-Merciful. So I love to recite it." The Messenger of Allah said, "Tell him that Allah Almighty loves him." [Agreed upon]

48. Chapter: On cautioning against causing injury to the righteous, the weak and the poor

Allah Almighty says, "Those who abuse believing men and women, when they have not merited it, bear the weight of slander and a clear wrongdoing," (33:58)

and the Almighty says, "So as for orphans, do not oppress them, and as for beggars, do not berate them." (93:9-10)

389. Jundub ibn 'Abdullah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who prays the Subh prayer is in Allah's keeping. Make sure Allah does not ask you for anything that is in His keeping. When He asks someone for something that is in His keeping, He will get hold of him and then throw him head first into Hellfire." [Muslim]

49. Chapter: Judging people according to the outward while leaving their secrets to Allah Almighty

Allah Almighty says, "If they repent and establish the prayer and pay zakat, let them go on their way." (9:5)

390. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I have been commanded to fight people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah and establish the prayer and pay the zakat. If they do that, their lives and property are protected from me except for the right of Islam, and their reckoning is in the hands of Allah." [Agreed upon]

391. Abu 'Abdullah Tariq ibn Ashyam said "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'If anyone says, "There is no god but Allah" and rejects everything that is worshipped other than Allah, his property and life are inviolate and his reckoning is in the hands of Allah Almighty." [Muslim]

392. Abu Ma'bad al-Miqdad ibn al-Aswad said, "I asked the Messenger of Allah, may Allah bless him and grant him peace, 'What do you think if I meet a man of the unbelievers and we fight and he strikes one of my hands with his sword and cuts it off and then takes shelter from me behind a tree and says, "I have surrendered to Allah." Should I kill him, Messenger of Allah, after he has said that?' He said, 'Do not kill him.' I said, 'Messenger of Allah, he cut off one of my hands and then said it after he cut it off!' He said, 'Do not kill him. If you kill him, then he is in the position you were in before you killed him and you are in the position he was in before he said the words he said.'" [Agreed upon]

393. Usama ibn Zayd said, "The Messenger of Allah, may Allah bless him and grant him peace, sent us to al-Huraqa, a sub-tribe of Juhayna, and we came upon the people in the morning at their springs. A man of the Ansar and I overtook one of their men. When we descended on him, he said, 'There is no god but Allah.' The Ansari held back from him, but I stabbed him with my spear until I had killed him. When we arrived in Madina, that reached the Prophet and he said, 'O Usama, did you kill him after he had said, "There is no god but Allah"?' I said, 'Messenger of Allah, he was only trying to save himself.' He said, 'Did you kill him after he had said, "There is no god but Allah"?' He continued to repeat it to me until I wished that I had not become Muslim until that day." [Agreed upon]

In one variant, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Did he say, "There is no god but Allah" and yet you still killed him?' I said, 'Messenger of Allah, he only said it out of fear of our weapons.' He said, 'Did you then split open his heart so that you know whether he truly meant it when he said it or not?' He continued to repeat it until I wished that I had only become Muslim on that day." [Agreed upom]

394. Jundub ibn 'Abdullah reported that the Messenger of Allah, may Allah bless him and grant him peace, sent an expedition of the Muslims against some of the idolaters and they encountered them. There was one of the idolaters who, whenever he wanted to aim for one of the Muslims, went straight for him and killed him and then one of the Muslims went for him and killed him. We heard that it was Usama ibn Zayd. When he raised his sword, [the man] said, 'There is no god but Allah,' but he killed him anyway. When the man bringing news of the victory came to the Messenger of Allah, may Allah bless him and grant him peace, he questioned him. He told him what had happened, even telling him the story of the man and what he had done. He summoned him, questioned him and said, 'Why did you kill him?' He said, 'Messenger of Allah, he had hurt the Muslims and killed so-and-so

and so-and-so,' and he named a group. 'I attacked him. When he saw my sword, he said, "There is no god but Allah"' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Did you kill him?' He said, 'Yes.' He said, 'What will you do with 'There is no god but Allah' when it comes on the Day of Rising?' He said, 'Messenger of Allah, ask forgiveness for me.' He said, 'What will you do with 'There is no god but Allah' when it comes on the Day of Rising?' He did not add anything to his words: 'What will you do with 'There is no god but Allah' when it comes on the Day of Rising?'" [Muslim]

395. 'Abdullah ibn 'Utba ibn Mas'ud reported that he heard 'Umar ibn al-Khattab say, "Some people were dealt with by the revelation in the time of the Messenger of Allah, may Allah bless him and grant him peace. The revelation has ceased. Now we deal with you according to what is clear to us from your actions. If anyone shows us good, we trust him and honour him. We know nothing of his inward. Allah will call him to reckoning in respect of his inward. If anyone shows us evil, we do not trust him and do not believe him, even if he says that his inward is good." [al-Bukhari]

50. Chapter: On Fear

Allah Almighty says, "Have taqwa of Me alone," (2:40)

and the Almighty says, "Your Lord's assault is very fierce indeed." (85:12)

The Almighty says, "Such is the seizing of your Lord when He seizes the cities which do wrong. His seizing is painful, violent. There is certainly a Sign in that for anyone who fears the punishment of the Next World. That is a Day to which mankind will all be gathered. That is a Day which will be witnessed by everyone. We will only postpone it to a predetermined time. On the day He comes, no self will speak except by His permission. Some of them will be wretched and others glad. As for those who are wretched, they will be in the Fire, where they will sigh and moan." (11: 102-106)

The Almighty says, "But Allah advises you to be afraid of Him," (3:28)

and the Almighty says, "The Day a man will flee from his brother and his mother and his father, and his wife and his children: that Day every man among them will have concerns enough of his own." (80:34-37)

The Almighty says, "O mankind, show fear of your Lord! The quaking of the Hour is a terrible thing. On the day they see it, every nursing woman will be oblivious of the baby at her breast, and every pregnant woman will abort the contents of her womb, and you will think people drunk when they are not drunk; it is just that the punishment of Allah is so severe." (22:1-2)

The Almighty says, "For him who fears the Station of his Lord there are two Gardens," (W55:45; H55:46) etc.

and the Almighty says, "Some of them will come up to others, questioning each other. They will say, 'Beforehand we used live in fear among our families. But Allah was gracious to us and safeguarded us from the punishment of the searing wind. Beforehand we certainly used to call on Him because He is the All-Good, the Most Merciful.'" (W:52-23-26; H52:25-28)

The ayats concerning this subject are numerous and well-known. The intention of pointing some of them out has been achieved.

396. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, who is the truthful confirmed one, related, "The way that each of you is created is that you are gathered in your mother's womb for forty days as a sperm-drop and then for a similar length of time as a blood-clot and then for a similar length of time as a lump of flesh. Then an angel is sent and he breathes the spirit into you and is encharged with four commandments: to write down your provision, your life-span, your actions, and whether you will be wretched or happy. By Him, apart from Whom there is no god, one of you can do the actions of

someone destined for the Garden until there is only an armspan between him and it, and then what is written will overtake him and he will do the actions of someone destined for the Fire and enter it. And one of you can do the actions of someone destined for the Fire until there is only an armspan between him and it, and then what is written will overtake him and he will do the actions of someone destined for the Garden and enter it." [Agreed upon]

397. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Jahannam will be brought forth on that day with seventy thousand thongs and each thong will have seventy thousand angels pulling it." [Muslim]

398. An-Nu'man ibn Bashir said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The least punishment of the people of the Fire on the Day of Rising will be that a man has two embers placed on the soles of his feet which will make his brains boil. He will think himself the person with the worst punishment, even though he is the one with the least punishment.'" [Agreed upon]

399. Samura ibn Jundub reported that the Prophet of Allah, may Allah bless him and grant him peace, said, "The Fire will engulf some of them up to the ankles, and some of them up to the knees, and some of them up to the waist and some of them up to the neck." [Muslim]

400. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "People will stand before the Lord of the worlds until some of them are immersed in sweat up to the middle of their ears." [Agreed upon]

401. Anas said, "The Messenger of Allah, may Allah bless him and grant him peace, addressed us in a speech the like of which I have never heard. He said, 'If you knew what I know, you would laugh little and weep much.' The Companions of the Messenger of Allah, may Allah bless him and grant him peace, covered their faces and sobbed." [Agreed upon]

In one variant, "The Messenger of Allah, may Allah bless him and grant him peace, heard something about his Companions and he addressed them, saying, "The Garden and the Fire were shown to me, and I have never seen the like of this day in respect of good and evil. If you knew what I know, you would laugh little and weep much.' A harder day did not come upon the Companions of the Messenger of Allah than that and they covered their faces and sobbed."

402. Al-Miqdad said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'On the Day of Rising, the sun will draw near creatures until it is something like a mile from them. (Sulaym ibn 'Amir ar-Rawi said from al-Miqdad, "By Allah, I do not know what he meant by a mile, whether it is the distance on the earth or the mile which the eye imagines?") People will be immersed in sweat according to their actions. It will be up to the ankles of some of them, and up to the knees of some of them, and up to the waists of some of them, and sweat will completely muzzle some of them,' and the Messenger of Allah, , may Allah bless him and grant him peace, pointed with his hand to his mouth." [Muslim]

403. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "On the Day of Rising people will sweat until their sweat sinks seventy cubits into the earth and then it will muzzle them by reaching up to their ears." [Agreed upon]

404. Abu Hurayra said, "We were with the Messenger of Allah, may Allah bless him and grant him peace, when he heard something fall. He said, 'Do you know what it was?' We said, 'Allah and His Messenger know best.' He said, 'It was a stone which was thrown into the Fire seventy years ago and it has been falling in the Fire until now when it reached the bottom and you heard it fall.'" [Muslim]

405. 'Adi ibn Hatim reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is none of you but that his Lord will speak to him without any interpreter between Himself and him. You will look to your right and only see what you sent forward and you will look to your left and only see what you sent forward. You will look in front of you and only see the Fire facing you. So shield yourselves from the Fire, even if only with half a date." [Agreed upon]

406. Abu Dharr reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I see what you do not see and I hear what you do not hear. Heaven moans and it has the right to moan. There is no place in it the width of four fingers without an angel placing his brow on it, prostrating to Allah Almighty. By Allah, if you knew what I know, you would laugh little and weep much and you would not enjoy women on beds and you would go out to the streets seeking the help of Allah Almighty." [at-Tirmidhi]

407. Abu Barza Nadla ibn 'Ubayd al-Aslami reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A slave will remain standing until he is asked about his life and how he spent it, his knowledge and how he acted regarding it, his property and how he acquired it and spent it, and his body and how he wore it out." [at-Tirmidhi]

408. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, recited, 'On that Day it will impart all its news.' (99:4) Then he said, 'Do you know what its news is?' They said, 'Allah and His Messenger know best.' He said, 'Its news is that it will testify against every slave of Allah, man or woman, regarding what he (or she) did on its back. It will say, "You did such-and-such and such-and-such on such-and-such a day?" That is its news.'" [at-Tirmidhi]

409. Abu Sa'id al-Khudri said. "The Messenger of Allah, may Allah bless him and grant him peace, said, 'How can there be enjoyment when the one with the trumpet has placed the trumpet to his mouth with his ear listening for the moment when is commanded to blow and then he will blow?.' It seemed as if that was hard for the Companions of the Messenger of Allah, may Allah bless him and grant him peace, and so he said to them 'Say, "Allah is enough for us and the best guardian."'" [at-Tirmidhi]

410. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Those who have fear, set off at the beginning of the night, and those who who set off at the beginning of the night reach the resting-place. The trading goods of Allah have a high price. The trading goods of Allah are the Garden." [at-Tirmidhi]

411. 'A'isha said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'People will be gathered on the Day of Rising naked, barefoot, and uncircumcised.' I said, 'O Messenger of Allah, men and women together, looking at one another?' He said, 'O 'A'isha, the business will be too terrible for them to be concerned with that.'"

In one variant, "The business will be too important for them to look at one another." [Agreed upon]

51. Chapter: On Hope

Allah Almighty says, "Say: 'My slaves, you who have transgressed against yourselves, do not despair of the mercy of Allah. Truly Allah forgives all wrong actions. He is Ever-Forgiving, Most Merciful," (W39:50; H39:53) and the Almighty says, "Are any but the ungrateful repaid like this?" (34:17)

The Almighty says, "It has been revealed to us that punishment is for him who denies the truth and and turns away," (W20:47; H20:48)

and the Almighty says, "My Mercy extends to all things." (7:156)

412. 'Ubada ibn as-Samit reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever testifies that there is no god but Allah alone with no partner and that Muhammad is His slave and Messenger and that 'Isa is the slave of Allah and His Messenger and a word which He cast into Maryam and a spirit from Him and that the Garden is real and the Fire is real will enter the Garden whatever his actions." [Agreed upom]

In a variant of Muslim, "Allah will make Fire forbidden to anyone who testifies that there is no god but Allah and that Muhammad is the Messenger of Allah."

413. Abu Dharr reported that the Prophet, may Allah bless him and grant him peace, said, "Allah the Mighty and Exalted, says, 'Anyone who comes with a good action will have ten like it or more. If anyone comes with a wrong action, the repayment of a wrong action is a wrong action like it or I will forgive him. If anyone approaches Me by a hand-span, I come to him an arm-span. If anyone approaches Me by an arm-span, I come to him two arm spans. If anyone approaches Me walking, I come to him running. If anyone meets Me with mistakes equivalent in weight to the whole earth, having not associated anything with Me, I will meet him with the same amount of forgiveness." [Muslim]

414. Jabir said, "A bedouin came to the Prophet, may Allah bless him and grant him peace, and said, 'Messenger of Allah, what things are obligatory?' He said, 'Anyone who dies without associating anything with Allah will enter the Garden and anyone who dies associating something else with Him will enter the Fire.'" [Muslim]

415. Anas said, "The Prophet, may Allah bless him and grant him peace, was riding with Mu'adh behind him. He said, 'Mu'adh!' He replied, 'At your service, Messenger of Allah.' He said, 'Mu'adh!' He replied, 'At your service, Messenger of Allah' three times. Then the Prophet said, 'There is no one who testifies that there is no god but Allah and that Muhammad is the Messenger of Allah, sincerely from his heart, without Allah making it unlawful for the Fire to touch him.' Mu'adh said, 'Messenger of Allah, shall I tell the people that so that they can rejoice?' He said, 'Then they will rely on it.' Mu'adh related it when he was dying, fearing to commit a wrong action [by concealing the knowledge]." [Agreed upon]

416. Abu Hurayra or Abu Sa'id al-Khudri (the transmitter is unsure, but doubt does not detract from the specific Companion since they are all completely sound) said, "On the Tabuk expedition, the people were suffering from hunger and said, 'Messenger of Allah. if you were to permit us to do it, we would slaughter our camels and eat them and use their fat.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Do it.' 'Umar came and said, 'Messenger of Allah, if you do this, there will be few backs to carry us. Rather ask them to bring what is left of their provisions and then pray to Allah over them for blessing for them. Perhaps Allah will put blessing into them.' The Messenger of Allah said, 'Yes.' He called for a leather mat and spread it out and then he called for their left-over provisions. One man would bring a handful of millet and another would bring a handful of dates and another would bring a piece of bread until a few things like that were gathered on the mat. Then the Messenger of Allah made supplication for blessing and said, 'Put it in your containers.' They put it in their containers until every container in the army was full. They ate until they were satisfied and there was still some left over. The Messenger of Allah said, 'I testify that there is no god but Allah and that I am the Messenger of Allah. No slave who meets Allah with these two, without doubting them, will be veiled from the Garden.'" [Muslim]

417. 'Itban ibn Malik, one of those who were present at Badr, said, "I used to lead my people, the Banu Salim, in the prayer, but when the rains came, a river used to come between me and them. It was hard for me to cross to their mosque, so I went to the Messenger of Allah, may Allah bless him and grant him peace, and said to him, 'My eyesight is weak and when it rains, the water flows in the river bed between me and my people so that it is hard for me to cross it. I would very much like you to come and pray in my house so that I can make it a prayer-place." The Messenger of Allah, may Allah bless him and grant him peace, said to him "I will do that.' The following day when the sun was well up, the Messenger of Allah and Abu Bakr came and the Messenger of Allah

asked for permission to enter and I gave him permission. He did not sit down but said, "Where in your house would you like me to pray?" I indicated to him the place where I liked to prayer. The Messenger of Allah stood and said the takbir, and we formed rows behind him. He prayed two rak'ats and then said the taslim. We said the taslim when he said it. I persuaded him to eat a dish of khazira which had been prepared for him. Quite a number of men from our clan had gathered in the house and one man said, 'What has happened to Malik? I do not see him.' Another man said, 'That man is a hypocrite who does not love Allah and His Messenger.' The Messenger of Allah said, 'Do not say that. Do you not see that he has said, "There is no god but Allah," desiring by that only the face of Allah?' The man said, 'Allah and His Messenger know best. By Allah, we have only seen that his love and speech is for the hypocrites.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Allah has forbidden the Fire for anyone who says "There is no god but Allah" desiring by that the face of Allah.'" [Agreed upon]

Khazira is flour cooked with fat.

418. 'Umar ibn al-Khattab said, "The Messenger of Allah, may Allah bless him and grant him peace, was brought some captives and there was a woman among them who was running about. When she found a child among the captives, she took it and brought it close to her and suckled it. The Messenger of Allah said, 'Can you imagine this woman casting her child into the Fire?' We said, 'No, by Allah.' He said, 'Allah is more merciful to His slaves than this woman is to her child.'" [Agreed upon]

419. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When Allah created creation, He wrote in a book which is with Him above the Throne, 'My mercy predominates over My anger.'"

In one variant, "Predominated over My anger," and in one variant, "preceded My anger." [Agreed upon]

420. Abu Hurayra said, "I heard the Messenger of Allah say, 'Allah divided mercy into a hundred parts and He kept back ninety-nine parts with Himself and left one part on the earth. It is from this part that creatures show mercy to one another so that an animal lifts its hoof from its young fearing to hurt them.'"

In one variant, "Allah Almighty has a hundred mercies out of which He sent down one mercy among jinn, men, beasts and insects by which they show affection to one another and by which they show mercy to one another and by which wild animals show mercy to their young. Allah Almighty has held back ninety-nine of the mercies and will show them to His slaves on the Day of Rising." [Agreed upon]

Muslim also related it from Salman al-Farisi who said that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty has a hundred mercies. One of them is the mercy by which creatures show mercy to one another, and ninety-nine are for the Day of Rising."

In one variant, "On the day He created the heavens and the earth, Allah Almighty created a hundred mercies, each mercy equal to what is between the heaven and the earth, and He put one mercy on the earth by which a mother has compassion for her child and wild animals and birds for each other. On the Day of Rising, He will perfect them with this mercy.

421. Abu Hurayra reported from the Prophet, may Allah bless him and grant him peace, in what he relates from his Lord, Blessed and Exalted, who said, "A slave did a wrong action and said, 'O Allah, forgive me my wrong action!' Allah, Blessed and Exalted, said, 'My slave committed a wrong action and then acknowledged that he had a Lord who forgives wrong action and punishes wrong action.' The slave again committed a wrong action and said, 'O Lord, forgive me my wrong action.' Allah, Blessed and Exalted, said, 'My slave committed a wrong action and then acknowledged that he had a Lord who forgives wrong action and punishes wrong action.' The slave again committed a wrong action and said, 'O Lord, forgive me my wrong action.' Allah, Blessed

and Exalted, said, 'My slave committed a wrong action and then acknowledged that he had a Lord who forgives wrong action and punishes wrong action. I have forgiven My slave so let him do what he likes.'" [Agreed upon]

"Let him do what he likes" means as long as he does this. He commits a wrong action and repents and I forgive him. Repentance wipes out what is before it."

422. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "By the One in whose hand my life is, if you had not sinned, Allah would have removed you and brought other people who did commit wrong actions and asked for the forgiveness of Allah Almighty so that He could forgive them." [Muslim]

423. Abu Ayyub Khalid ibn Zayd said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'If you had not sinned, Allah would have created other creatures who did sin and ask forgiveness so He could forgive them.'" [Muslim]

424. Abu Hurayra said, "We were sitting waiting for the Messenger of Allah, and Abu Bakr and 'Umar and some others were with us. The Messenger of Allah, may Allah bless him and grant him peace, got up from among us and then was slow in returning to us and we were afraid that something had happened to him while he was not with us. We were alarmed and got up. I was the first to be alarmed and I went out to look for the Messenger of Allah and I came upon him in a garden belonging to the Ansar" - and he mentioned the hadith in its entirety until he said - "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Go and give the good news of the Garden to whoever you meet in front of this garden who testifies that "There is no god but Allah", his heart being certain of it.'" [Muslim]

425. 'Abdullah ibn 'Amr ibn al-'As reported that the Prophet, may Allah bless him and grant him peace, recited the words of Allah, the Mighty and Exalted, about Ibrahim, peace be upon him, "My Lord! They have misguided many of mankind. If anyone follows me, he is with me" (W14:38; H14:37) and the words of 'Isa, peace be upon him, "If You punish them, they are Your slaves. If You forgive them, You are the Almighty, the All-Wise." (W5:120; H5:119) Then he raised his hands and said, "O Allah! My community! My community!" and he wept. Allah, the Mighty and Exalted, said, "Jibril! Go to Muhammad, and your Lord knows best, and ask him what is making him weep." Jibril came to him and the Messenger of Allah, may Allah bless him and grant him peace, told him what he had said, and Allah knew it best. Allah Almighty said, "Jibril, Go to Muhammad and say, 'We will make you happy in respect of your community and we will not make you sad.'" [Muslim]

426. Mu'adh ibn Jabal said, "I was riding behind the Messenger of Allah, may Allah bless him and grant him peace, on a donkey. He asked, 'Mu'adh, do you know what is Allah's right on His slaves and the right of the slaves on Allah?' I replied, 'Allah and His Messenger know best.' He said, 'Allah's right on His slaves is that they should worship Him and not associate anything with Him. The slaves' right on Allah is that He will not punish anyone who does not associate anything with Him.' I said, 'Messenger of Allah, shall I tell the people that so that they can rejoice?' He said, 'Then they will rely on it.'" [Agreed upon]

427. Al-Bara' ibn 'Azib reported that the Prophet, may Allah bless him and grant him peace, aid, "When a Muslim is questioned in the grave, he should testify that there is no god but Allah and that Muhammad is the Messenger of Allah. That is by the words of the Almighty, 'Allah makes those who believe, firm with the Firm Word in the life of this world and in the Hereafter.'" (W14:29; H14:28). [Agreed upon]

428. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When an unbeliever does a good deed, he enjoys its fruits in this world. In the case of a believer, Allah Almighty will store up his good deeds for him in the Next world and will also reward him with provision in this world because of his obedience."

In one variant, "Allah will not wrong a believer in respect of any good deed - he gives to him on account it in this world and he rewards him for it in the Next world. The unbeliever enjoys all the fruits of any good deeds he does for Allah Almighty in this world so that when he passes to the Next world, he had no good deeds left for which to be repaid." [Muslim]

429. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The metaphor of the five prayers is that of an sizeable flowing river at the door of one of you in which he washes five times every day." [Muslim]

430. Ibn 'Abbas said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'If forty men, who do not associate anything with Allah, stand at the grave of any Muslim man who dies, He allows them to intercede on his behalf." [Muslim]

431. Ibn Mas'ud said, "There were about forty of us with the Messenger of Allah, may Allah bless him and grant him peace, in a tent and he said, 'Would you be content to be a quarter of the people of the Garden?' We said, 'Yes.' He said, 'Would you be content to be a third of the people of the Garden?' We said, 'Yes.' He said, 'By the One who has the soul of Muhammad in His hand, I hope that you will be half of the people of the Garden. That is because only a submitting soul enters the Garden, and compared the people of idolatry, you are only like a white hair on the hide of a black ox, or like a black hair on the hide of a red ox.'" [Agreed upon]

432. Abu Musa al-Ash'ari reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "On the Day of Rising, Allah will hand over a Jew or a Christian to every Muslim and say, 'Here is your redemption from the Fire." [Muslim]

In another variant from him is that the Prophet, may Allah bless him and grant him peace, said, "Some of the Muslims will be brought on the Day of Rising with sins the size of mountains and Allah will forgive them."

433. Ibn 'Umar said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'On the Day of Rising, a believer will be brought near his Lord until His mercy descends on him and He will ask him to acknowledge his sins and say, 'Do you confess to such-and-such a sin? Do you confess to such-and-such a sin?' He will say, 'Lord, I confess.' He will say, 'I veiled it for you in the world and I forgive you for it today,' and he will be given the page of his good actions." [Agreed upon]

434. Ibn Mas'ud reported that a man received a kiss from a woman and went to the Prophet, may Allah bless him and grant him peace, and told him and then Allah Almighty sent down, "Establish the prayers at each end of the day and in the first part of the night. Good actions eradicate bad actions." (11:114) The man said, "Is this for me, Messenger of Allah?" He said, "It is for all my community." [Agreed upon]

435. Anas said, "A man came to the Prophet, may Allah bless him and grant him peace, and said, 'O Messenger of Allah, I have incurred a hadd-punishment, so carry it out on me.' It was time for the prayer, so he prayed with the Messenger of Allah, may Allah bless him and grant him peace. When the prayer was finished, he said, 'O Messenger of Allah, I have incurred a hadd-punishment, so carry out the prescription of Allah on me.' He said, "Were you present at the prayer with us?" He said, "Yes." He said, "You have been forgiven." [Agreed upon]

436. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah is pleased with the slave who eats some food and then praises Him for it, or drinks a drink and then praises Him for it." [Muslim]

437. Abu Musa reported that the Prophet, may Allah bless him and grant him peace, said, "Allah Almighty will stretch out His hand during the night, turning towards the one who did wrong during the day, and stretch out His hand during the day, turning towards the one who did wrong during the night, until the day the sun rises from the place it set." [Muslim]

438. Abu Najih 'Amr ibn 'Abasa as-Salami said, "In the time of Jahiliyya, I used to think that people were astray and did not have anything, since they were worshipping idols. Then I heard of a man in Makka who was saying certain things. I seated myself on my mount and went to him. It was the Messenger of Allah, may Allah bless him and grant him peace, who was keeping out of sight as his people were being insolent to him. I proceeded in a friendly manner until I managed to visit him in Makka and said to him, 'What are you?' He said, 'I am a Prophet.' I said, 'And what is a Prophet?' He said, 'Allah has sent me.' I said, 'And what has He sent you with?' He said, 'He has sent me with the task of maintaining ties of kinship, breaking idols and to say that Allah should be proclaimed one and that nothing should be associated with him.' I said, 'Who is with you in this?' He said, 'A free man and a slave.' At that time, Abu Bakr and Bilal were with him. I said, 'I will follow you.' He said, 'You will not be able to do that at this present time. Do you not see my state and the state of the people? Rather return to your people. When you hear that I have prevailed, then come to me.'"

He said, "I went to my people, and the Messenger of Allah, may Allah bless him and grant him peace, went to Madina during the time that I was with them. I began to ask for news and question people when he reached Madina until a group of the people of Madina came. I said, 'What has this man done who has come to Madina?' They said, 'People hasten to him. However his own people want to kill him, but they are unable to do so.' So I went to Madina and went into him and said, 'Messenger of Allah, do you recognise me?' He said, 'Yes, you are the one who met me in Makka.'" He said, "I said, 'O Messenger of Allah, tell me some of what Allah has told you and about which I am ignorant. Tell me about the prayer.' He said, 'Pray the Subh prayer and then refrain from prayer until the sun has risen the height of a spear-shaft. It rises between the horns of shaytan and it is at that time that the unbelievers prostrate to it. Then pray, and that prayer is witnessed and attended, until the spear no longer has a shadow. Then refrain from prayer. It is at that time that Hellfire is stoked up. When the shade comes, then pray, and the prayer is witnessed and attended, until you have prayed the 'Asr prayer. Then refrain from the prayer until the sun sets. It sets between the horns of shaytan and at that time the unbelievers prostrate to it.'"

He said, 'I said, 'O Prophet of Allah, tell me about wudu'.' He said, 'There is no man among you who is brought his wudu' water and rinses his mouth and sniffs up water and blows it out without the errors of his face and mouth and nose falling away. Then when he washes his face as Allah has commanded the errors of his face fall away with the water from the end of his beard. Then when he washes his hands to the elbows the errors of his hands fall away from the ends of his fingers with the water. Then he wipes his head and the errors of his head fall away from the ends of his hair with the water. Then he washes his feet to the ankles and the errors of his feet fall away from his toes with the water. If he stands up and prays and praises Allah Almighty and lauds Him and glorifies Him in the way that He deserves and devotes his heart to Allah Almighty and he abandons his error he will be as he was on the day his mother bore him.'"

'Amr ibn 'Abasa related this hadith to Abu Umama, the Companion of the Messenger of Allah and Abu Umama said to him, "'Amr ibn 'Abasa! Take care about saying at one time so much about what a man is given." 'Amr said, "Abu Umama, I am old and my bones are weak and my end is near and I have no need to ascribe a lie to Allah Almighty nor to the Messenger of Allah, may Allah bless him and grant him peace. If I had only heard it from the Messenger of Allah, may Allah bless him and grant him peace, once, twice, three times - until he counted seven times - I would never have related it. But I heard it from him more times than that." [Muslim]

439. Abu Musa al-Ash'ari reported that the Prophet, may Allah bless him and grant him peace, said, "When Allah Almighty desires mercy for a nation, he takes its Prophet before it and makes him a predecessor of it and a forerunner before it, When he wants to destroy a nation, He punishes them while their Prophet is still alive. He destroys it while he is alive and looking on and his eye is delighted by its destruction because they denied him and disobeyed his command." [Muslim]

52. Chapter: On the Excellence of Hope

Allah Almighty says, relating about the righteous slave, "'I consign my affair completely to Allah. Truly Allah sees His slaves.' So Allah safeguarded him from the evil things they plotted." (40:44-45)

440. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah, the Mighty and Exalted, said, 'I am according to My slave's opinion of Me, and I am with him wherever He mentions Me.' Allah rejoices more in the repentance of His slave than one of you does when he finds his lost camel in the wasteland. 'Anyone who approaches Me by a hand-span, I approach him by an arm-span. Anyone who approaches Me by an arm-span, I approach him by two armspans. If he comes to me walking, I come to him running."

[Agreed upon] These are the words of one of the variants of Muslim which was explained in the previous chapter.

441. Jabir ibn 'Abdullah reported that he heard the Prophet, may Allah bless him and grant him peace, say three days before his death, "None of you should die without having a good opinion of Allah, the Mighty and Exalted." [Muslim]

442. Anas said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Allah Almighty says, "O son of Adam! I will forgive you as long as you call on Me and have hope in Me, no matter what you do. Son of Adam, I do not care if your wrong actions reach to the clouds of heaven and then you ask Me for forgiveness, I will forgive you. Son of Adam, if you were to come with sins equivalent in weight to the whole earth and then meet Me having not associated anything with Me, I would come to you with the same amount of forgiveness.'" [at-Tirmidhi]

53. Chapter: On combining Fear and Hope

Know that what is best for the slave in the state of health is for him to be fearful and hopeful, and that his fear and hope be equal. When he is ill, hope is purified. The bases of the Shari'a in the Book and the Sunna and elsewhere demonstrate that.

Allah Almighty says, "No one feels secure against Allah's devising except for those who are lost," (W7:98; H7:99)

and the Almighty says, "No one despairs of solace from Allah except for those who are unbelievers." (12:87)

The Almighty says, "On the Day when faces are whitened and some faces are blackened," (3:106)

and the Almighty says, "Your Lord is swift in retribution, and He is Ever-Forgiving, Most Merciful." (7:167)

The Almighty says, "The truly good will be in perfect Bliss,. The dissolute will be in the Blazing Fire," (82:13-14)

and the Almighty says, "As for him whose balance is heavy, he will have a most pleasant life. But as for him whose balance is light, his motherland is Hawiya." (W101:5-8; H101:6-9)

There are many ayats with this meaning and fear and hope are joined together in two consecutive ayats, several ayats or one ayat.

443. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If the believers knew the punishment which Allah has, none of them would have any hope of attaining His Garden. If the unbelievers knew the mercy which Allah has, none of them would despair of reaching His Garden." [Muslim]

444. Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When a body is laid out and the men carry it on their shoulders, if it was righteous, it says, 'Take me forward,' and it was it not righteous, it says, 'Woe to me, where are you taking it?'' Everything except man hears its voice. If he were to hear it, he would faint." [al-Bukhari]

445. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The Garden is nearer to you than your own sandal strap and it is the same with the Fire." [al-Bukhari]

54. Chapter: On the Excellence of Weeping

Allah Almighty says, "Weeping, they fall on their faces in prostration, and it increases them in humility," (W17:108; H17:109)

and the Almighty says, "Are then amazed at this discourse and laugh and do not cry?" (W53;58-59; H53:59-60)

446. Ibn Mas'ud said, "The Prophet, may Allah bless him and grant him peace, said to me, 'Recite the Qur'an to me.' I said, 'O Messenger of Allah, shall I recite to you when it was sent down to you?' He said, 'I want to hear it from someone other than myself.' So I recited Surat an-Nisa' to him until I reached this ayat, 'How will it be when We bring a witness from every nation and bring you as a witness against them?' (4:41) He said, 'That is enough now,' and I turned to him and his eyes were flowing with tears." [Agreed upon]

447. Anas said, "The Messenger of Allah, may Allah bless him and grant him peace, addressed us with a speech whose like I have never heard. He said, 'If you were to know what I know, you would laugh little and weep much.' The Companions of the Messenger of Allah covered their faces and sobbed." [Agreed upon]

448. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "No man, who wept out of fear of Allah, will enter the Fire until the milk returns to the breast. Dust raised in the way of Allah and the smoke of Jahannam will never be joined together." [at-Tirmidhi]

449. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There are seven whom Allah will shade with His shade on the day when there is no shade but His shade: a just Imam, a youth who grows up worshipping Allah, the Mighty and Exalted, a man whose heart is attached to the mosque, two men who love each other for the sake of Allah, meeting and parting for that reason alone, a man who refuses the advances of a noble and beautiful woman, saying, 'I fear Allah', a man who gives sadaqa and conceals it so that his left hand does not know what his right hand gives, and a man who remembers Allah when he is alone and his eyes overflow with tears." [Agreed upon]

450. 'Abdullah ibn ash-Shikhkhir said, "I came to the Messenger of Allah, may Allah bless him and grant him peace, while he was praying and his chest was heaving like a caldron from weeping." [Abu Dawud and at-Tirmidhi]

451. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said to Ubayy ibn Ka'b, "Allah, the Mighty and Exalted, has commanded me to recite to you, 'Those who reject...' (98)." He said, "He mentioned me by name?" He said, "Yes," and Ubayy wept. [Agreed upon]

In one variant, "and Ubayy began to weep."

452. Anas said, "Abu Bakr said to 'Umar after the death of the Messenger of Allah, may Allah bless him and grant him peace, said to me, 'Let us go to Umm Ayman and visit her as the Messenger of Allah, may Allah bless him and grant him peace, used to visit her.' When they reached her, she wept and they said to her, 'What has made you weep? Do you not know that what is with Allah

Almighty is better for the Messenger of Allah?' She said, 'I am not weeping because I do not know that what is with Allah is better for the Messenger of Allah, but I am weeping because the revelation from heaven has been cut off.' She moved them to tears and they began to weep with her." [Muslim]

453. Ibn 'Umar said, "When the Messenger of Allah, may Allah bless him and grant him peace, said to me, was very ill, he was asked about the prayer and said, 'Tell Abu Bakr to lead the people in prayer.' 'A'isha said, 'Abu Bakr is a tender-hearted man. When he recites the Qur'an, he is overcome by weeping.' He said, 'Tell him to lead the prayer.'"

In a variant from 'A'isha, she said, "I said. 'If Abu Bakr stands in your place, the people will not be able to hear him on account of his weeping.'" [Agreed upon]

454. Ibrahim ibn 'Abdu'r-Rahman ibn 'Awf reported that 'Abdu'r-Rahman ibn 'Awf was brought some food while he was fasting and he said, "Mus'ab ibn 'Umayr was killed and he was a better man than I. He was shrouded in a cloak. If his head was covered, his feet showed, and if his feet were covered, his head showed. Worldly goods have been opened up to us," - or he said, "We have been given what we have been given of this world," - "and we fear that our good deeds have been given to us in advance." Then he started to weep to such an extent that he neglected his food. [al-Bukhari]

455. Abu Umama Sudayy ibn 'Ajlan al-Bahili reported that the Prophet, may Allah bless him and grant him peace, said to me, said, "There is nothing which Allah Almighty loves more than two drops and two steps: a drop of tears shed out of fear of Allah and a drop of blood shed in the way of Allah. And the two steps are a step in the way of Allah Almighty and a step towards one of the obligations of Allah Almighty." [at-Tirmidhi]

456. The hadith of al-'Irbad ibn Sariya has: "The Messenger of Allah, may Allah bless him and grant him peace, gave us a profound exhortation which made our hearts afraid and our eyes weep." [see 157]

55. Chapter: On the Excellence of making do with little of this world and the encouragement to have little of it and the excellence of poverty

Allah Almighty says, "The likeness of the life of this world is that of water which We send down from the sky, which then mingles with the plants of the earth to provide food for both people and animals. Then, when the earth is at its loveliest and takes on its fairest guise and its people think they have it under their control, Our command comes upon it by night or day and We reduce it to dried-out stubble, as though it had not been flourishing just the day before! Thus do We make Our Signs plain for people who reflect." (10:24)

The Almighty says, "Describe for them the likeness of the life of this world. It is like water which We send down from the sky and the plants of the earth combine with it but then become dry chaff scattered by the winds. Allah has complete power over everything. Wealth and sons are the embellishment of the life of this world. But, in your Lord's sight, right actions which are lasting are better in reward and a better basis for hope." (W18:44-45; H18:45-46)

Allah Almighty says, "Know that the life of this world is merely a game and a diversion and decoration and a cause of boasting among yourselves and trying to outdo one another in wealth and children: like the plant-growth after rain which delights the cultivators, but then it withers and you see it turning yellow, and then it becomes broken stubble. In the Next World there is terrible punishment but also forgiveness from Allah and His good pleasure. The life of this world is nothing but the enjoyment of delusion." (W57:19; H57:20)

The Almighty says, "To mankind the love of worldly appetites is painted in glowing colours: women and children, and heaped-up mounds of gold and silver, and horses with fine markings, and livestock, and fertile farmland. All that is merely the enjoyment of the life of this world. The best destination is in the presence of Allah," (3:14)

and the Almighty says, "O mankind! Allah's promise is true. Do not let the life of this world delude you and do not let the Deluder delude you about Allah." (35:5)

The Almighty says, "Fierce competition for this world distracted you until you went down to the graves. No indeed, you will soon know! Again no indeed, you will soon know! No indeed, if you only knew with the Knowledge of Certainty." (102:1-5)

The Almighty says, "The life of this world is nothing but a game and a diversion. The Abode of the Next World - that is truly Life if they only knew." (W29:64; H29:63)

The ayats concerning this subject are numerous and well-known.

457. 'Amr ibn 'Awf al-Ansari reported that the Messenger of Allah, may Allah bless him and grant him peace, sent Abu 'Ubayda ibn al-Jarrah to Bahrayn to bring its jizya. He arrived with the money from Bahrayn and the Ansar heard of the arrival of Abu 'Ubayda and appeared at the Fajr prayer with the Messenger of Allah. When the Messenger of Allah, may Allah bless him and grant him peace, had prayed, he went to leave and they presented themselves before him. The Messenger of Allah, may Allah bless him and grant him peace, smiled when he saw them and said, 'I think you must have heard that Abu 'Ubayda has arrived with something from Bahrayn?' They said, 'Yes, Messenger of Allah.' He said, 'Rejoice, and hope for what will gladden you. By Allah, it is not poverty that I fear for you, but I fear that this world will be spread out in front of you as it was spread out in front of those before you, and then you will vie for it as they vied for it, and it will destroy you as it destroyed them.'" [Agreed upon]

458. Abu Sa'id al-Khudri said, "One day the Prophet, may Allah bless him and grant him peace, sat on the minbar and we sat around him. He said, 'Part of what I fear for you after I have gone is the beauty and attraction of this world which will be opened up to you.'" [Agreed upon]

459. Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "This world is sweet and green and Allah Almighty has appointed you vice-regents in it, so pay attention to what you do. Be fearful of this world and be fearful of women." [Muslim]

460. Anas reported that the Prophet, may Allah bless him and grant him peace, said, "O Allah, there is no life but the life of the Next World." [Agreed upon]

461. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Three things follow a dead person: his family, his property and his actions. Two of them go back and one remains. His family and property go back and his actions remain." [Agreed upon]

462. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "That one among the people of the Fire who was wealthiest person in this world will be brought on the Day of the Fire, dipped once into it and then asked, 'Son of Adam! Did anything good ever happen to you? Did you ever experience any blessing?' He will say, 'By Allah, no, my Lord.' That one among the people of the Garden who was the most wretched person in this world will be brought and dipped once into it and then asked, 'Son of Adam! Did you ever experience any misery ? Did you ever undergo any hardship?' He will say, 'By Allah, no. I never experienced any misery and I never underwent any hardship.'" [Muslim]

463. Al-Mustawrid ibn Shaddad reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "This world in in comparison with the Next World is like putting your finger in the sea and seeing what comes back on it." [Muslim]

464. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, went through the market with people on both sides of him. He passed the dead body of a deformed sheep, took it by its ear and then said, "Which of you would like to have this for a dirham?" They said, "We would not like to have it for anything. What would we do with it?" He said, "Would you like to have it?" They said, "By Allah, even if it was alive, it would be defective since it is deformed, and now it is dead." He said, "By Allah, this world has less value with Allah than this has with you." [Muslim]

465. Abu Dharr said, "I was walking with the Prophet, may Allah bless him and grant him peace, in the lava-bed at Madina and Uhud was looming there in front of us. He said, 'Abu Dharr.' I said, 'At your service, Messenger of Allah!' He said, 'It would not give me any pleasure if I had this Uhud in gold and a dinar of it remained with me for more than three days except for a dinar I would keep for paying debts. Rather I would say that it is for so-and-so, so-and-so, and so-and-so among the slaves of Allah,' indicating to his right and to his left and behind him. Then he began to say, 'Those who have a lot (in this world) will have little on the Day of Rising except for someone who spends his money here and there and there, (to his right and to his left and behind him) and they are few.' Then he said to me, 'Stay where you are until I come back.' Then he went off into the darkness of the night until he disappeared. I heard a voice raised and I was afraid that someone meant to harm the Prophet, may Allah bless him and grant him peace. I wanted to go, but then I remembered his words, 'Do not go until I come back.' So I did not go until he came back to me and then I said, 'I heard a voice and was alarmed by it, but I remembered what you said.' He said, 'Did you hear it?' I said, 'Yes.' He said, 'That was Jibril who came to me and said, "Anyone of your community who dies without associating anything with Allah will enter the Garden."' I said, 'Even he if fornicates and even if he steals?' He said, 'Even he if fornicates and even if he steals.'" [Agreed upon]

466. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If I had the whole of Uhud in gold, it would not make me happy for three days to pass while I have any of it except something I have kept for a debt." [Agreed upon]

467. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Look at those who are lower than you and do not look at those who are higher than you. That is more likely to prevent you underestimating the blessing of Allah on you." [Agreed upon]

These are the words of Muslim. In one variant, "When one of you sees someone who has been given more bounty in respect of wealth or physical strength, he should then look at someone who has less than him."

468. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "May the slave of the dinar and the dirham, the qatifa (outer garment) and khamisa (cloak) perish! If he is given them he is pleased, and if he is not given them he is not pleased." [al-Bukhari]

469. Abu Hurayra said, "I saw seventy of the people of the Suffa and not a man among them had a cloak. They either had a waist wrapper or a sheet (kisa') which they tied round their necks, some reaching to the middle of their legs and some reaching to the ankles. They would gather them in their hands, not wanting their private parts to be seen." [al-Bukhari]

470. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "This world is the prison of the believer and the paradise of the unbeliever." [Muslim]

471. Ibn 'Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, took hold of my shoulders and said, 'Be in this world as if you were a stranger or a traveller on the road.' Ibn 'Umar used to say, 'In the evening, do not anticipate the morning, and in the morning do not anticipate the evening. Take from your health for your illness and from your life for your death."[al-Bukhari]

They said in commentary on this hadith, that it means: do not rely on this world and do not take it as your homeland and do not persuade yourself that you are going to stay a long time in it nor be concerned with it nor attached to it except with the attachment of a stranger who desires to return to his people. Success is by Allah.

472. Abu 'Abbas Sahl ibn Sa'd as-Sa'idi said, "A man came to the Prophet, may Allah bless him and grant him peace, and said, 'Messenger of Allah, show me an action for which Allah will love me and for which people will love me if I do it. He said, 'Do with little of this world and Allah will love you, and do with little of what belongs to other people and people will love you." [Ibn Majah]

473. An-Nu'man ibn Bashir said, "'Umar ibn al-Khattab mentioned the things of this world that the people had acquired and he said, 'One day I saw the Messenger of Allah, may Allah bless him and grant him peace, sifting through some bad dates he had found in order to fill his belly." [Muslim]

474. 'A'isha said, "When the Messenger of Allah, may Allah bless him and grant him peace, died, there was nothing in my house that could be eaten by a living creature except for half a barley loaf on a shelf. I ate from it until I seemed to have had it for a long time. Then I measured it and it finished." [Agreed upon]

475. 'Amr ibn al-Harith, the brother of the Umm al-Mu'minin, Juwayriyya bint al-Harith, said, "When the Messenger of Allah, may Allah bless him and grant him peace, died, he left neither dirham nor dinar nor slave nor slavegirl nor anything other than his white mule which he used to ride, his weapons, and some land that he made sadaqa for travellers." [al-Bukhari]

476. Khabbab ibn al-Aratt said, "We emigrated with the Messenger of Allah, may Allah bless him and grant him peace, seeking the face of Allah Almighty and our reward was in the hands of Allah. Some of us died without consuming any of their reward, and Mus'ab ibn 'Umayr was one of them. He was killed on the Day of Uhud and left a cloak. When we covered his head, his feet showed, and when we covered his feet, his head showed. The Messenger of Allah, may Allah bless him and grant him peace, commanded us to cover his head and to put some idhkhir-herb on his feet. Some of us have picked the fruit of the reward and some of us are still gathering it." [Agreed upom]

477. Sahl ibn Sa'd as-Sa'idi reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If this world had been worth as much as a gnat's wing in the eyes of Allah, no unbeliever would have had a single drink of water from it." [at-Tirmidhi]

478. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "This world is cursed and cursed is what is in it, except for the remembrance of Allah Almighty and what brings one near to Him and the teacher and the student." [at-Tirmidhi]

479. 'Abdullah ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not take possession of estates or you will find yourselves seeking after this world." [at-Tirmidhi]

480. 'Abdullah ibn 'Amr ibn al-'As said, "The Messenger of Allah, may Allah bless him and grant him peace, passed by us when we were working on a hut we had. He said, 'What is this?' We said, 'It has become weak and we are repairing it.' He said, 'I think that the matter is too urgent for that.' [Abu Dawud and at-Tirmidhi]

481. Ka'b ibn 'Iyad said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Every community has a trial, and the trial of my community is wealth.'" [at-Tirmidhi]

482. Abu 'Amr (and it is said Abu 'Abdullah or Abu Layla) 'Uthman ibn 'Affan reported that the Prophet, may Allah bless him and grant him peace, said, "The son of Adam only has a right to these three things: a house in which to live, a garment with which to clothe his nakedness, and plain bread and water." [at-Tirmidhi]

At-Tirmidhi said, "I heard Abu Dawud Sulayman ibn Salim al-Balkhi say, 'I heard an-Nadr ibn Shumayl say that jilf is bread which has no condiment with it. Someone else said that it is coarse bread. Al-Harawi said, "What is meant here is the bread basket, like jawaliq and khurj (saddle-bags). And Allah knows best."

483. 'Abdullah ibn ash-Shikhir said, "I came to the Prophet, may Allah bless him and grant him peace, when he was reciting 'Fierce competition for this world distracted you.'" (102:1) He said, 'The son of Adam says, "My property! My property!" Son of Adam, have you any other property than what you eat and thus gets used up, wear and thus becomes worn out, and give in sadaqa and thus make effective?'" Muslim]

484. 'Abdullah ibn Mughaffal said, "A man said to the Prophet, may Allah bless him and grant him peace, 'Messenger of Allah, by Allah, I love you.' He said, 'Be careful of what you say.' He said, 'By Allah, I love you,' three times. He said, 'If you love me, then prepare yourself for poverty. Poverty comes swifter to the one who loves me than a flood to its destination.'" [at-Tirmidhi]

485. Ka'b ibn Malik reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Two hungry wolves loose among sheep do not cause as much damage as that caused to a man's deen by his greed for money and reputation." [at-Tirmidhi]

486. 'Abdullah ibn Mas'ud said, "The Messenger of Allah, may Allah bless him and grant him peace, slept on a straw mat and when he got up he had a mark on his side. We said, 'Messenger of Allah, we could make a covering for you?' He said, 'What have I to do with this world? I am only in this world like a rider who seeks shade under a tree and then goes on.'" [at-Tirmidhi]

487. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The poor will enter the Garden five hundred years before the rich." [at-Tirmidhi]

488. Ibn 'Abbas and 'Imran ibn al-Husayn reported that the Prophet, may Allah bless him and grant him peace, said, "I looked into the Garden and saw that the majority of its people were the poor. I looked into the Fire and saw that the majority of its people were women." [Agreed upon]

489. Usama ibn Zayd reported that the Prophet, may Allah bless him and grant him peace, said, "I stood at the door of the Garden and most of those who entered it were the very poor while the people of wealth were held back. All the people of the Fire, however, were commanded to go straight to the Fire." [Agreed upon]

490. Abu Hurayra stated that the Prophet, may Allah bless him and grant him peace, said, "The most truthful phrase ever said by a poet is the words of Labid:

'Everything except Allah is false.'" [Agreed upon]

56. Chapter: On the excellence of hunger, a simple live style, and confining oneself to little in food, drink, clothing and other things which are the portion of the self, and abandoning appetites

Allah Almighty says, "An evil generation succeeded them who neglected the prayer and followed their appetites. They will plunge into the Valley of Evil - except for those who turn in repentance and believe and act righteously. They will enter the Garden and they will not be wronged in any way." (19:59-60)

The Almighty says, "He went out among his people in his finery. Those who desired the life of this world said, 'Oh! If only we had the same as Qarun has been given! What immense good fortune he possesses.' But those who had been given knowledge said, 'Woe to you! Allah's reward is better for those who believe and act rightly." (28:79-80)

The Almighty says, "Then you will be asked that Day about the pleasures you enjoyed," (102:8)

and the Almighty says, "As for anyone who desires this fleeting existence, We hasten for him in it whatever We will to whoever We want. Then We will consign him to Hell where he will roast, reviled and driven out." (17:18)

491. 'A'isha said, "The family of Muhammad, may Allah bless him and grant him peace, never had their fill of barley bread for two consecutive days until he died." [Agreed upon]

In one variant, "From the time he came to Madina, the family of Muhammad, may Allah bless him and grant him peace, never had their fill of wheat bread for three consecutive nights until he died."

492. 'Urwa reported that 'A'isha used to say, "By Allah, nephew, we used to see three crescent moons in two months without a fire being lit in the houses of the Messenger of Allah, may Allah bless him and grant him peace." I said. "Aunt, what did you live off?" She said, "The two black ones: dates and water. However, the Messenger of Allah had some neighbours among the Ansar, and they have milk camels, and they would send us some of their milk and we would drink it." [Agreed upon]

493. Abu Sa'id al-Maqburi said that Abu Hurayra passed by some people who had a roast sheep in front of them and they invited him to eat, but he refused to eat, saying, "The Messenger of Allah, may Allah bless him and grant him peace, left this world without having his fill of barley bread." [al-Bukhari]

494. Anas said, "The Prophet, may Allah bless him and grant him peace, did not eat off a table up until the time he died, and he did not eat fine bread up until the time he died." [al-Bukhari]

In one variant of his, "He never ever saw a whole roast sheep."

495. An-Nu'man ibn Bashir said, "I saw your Prophet, may Allah bless him and grant him peace, and he did not have enough poor quality dates to fill his belly." [Muslim]

496. Sahl ibn Sa'd said, "The Messenger of Allah, may Allah bless him and grant him peace, did not see fine bread from the time that Allah Almighty sent him until the time He took him." He was asked, "Did you not have sieves in the time of the Messenger of Allah?" He replied, "The Messenger of Allah, may Allah bless him and grant him peace, never saw a sieve from the time that Allah Almighty sent him until the time He took him." He was asked, "How did you eat unsieved barley?" He said, "We used to rind it and blow on it and what blew away would blow away and we would knead what remained." [al-Bukhari]

497. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, went out one day or night and came upon Abu Bakr and 'Umar and said, 'What has brought you out of your houses at this hour?' They said, 'Hunger, Messenger of Allah.' He said, 'Me too. By the One in whose hand my soul is, what brought you out brought me out, so get up.' They got up with him and went to visit a man of the Ansar, but he was not at home. When his wife saw him, she said, 'Welcome! Welcome!' The Messenger of Allah said to her, 'Where is so-and-so?' She said, 'He has gone to get water for us.' Then the Ansari came and saw the Messenger of Allah and his two companions and said, 'Praise be to Allah. Today no one has more honoured guests than I!' He went and brought them a branch with unripe and ripe fresh dates on it and said, 'Eat.' He took a knife and the Messenger of Allah, may Allah bless him and grant him peace, said to him, 'Don't slaughter one which yields milk.' So he slaughtered for them and they ate from the sheep and from that branch and drank. When they were full and their thirst quenched, the Messenger of Allah, may Allah bless him and grant him peace, said to Abu Bakr and 'Umar, 'By the One who has my soul in His hand, you will be asked about this blessing on the Day of Rising. Hunger brought you out of your houses and you did not return until you had received this blessing.'" [Muslim]

The Ansari who they visited was Abu'l-Haytham ibn at-Tayyihan. This is clearly stated in the variant of at-Tirmidhi and others.

498. Khalid ibn 'Umayr al-'Adawi said, "'Utba ibn Ghazwan addressed us when he was governor of Basra. He praised and glorified Allah and then said, 'This world has announced that it is vanishing, retreating swiftly and only a trace of it will be left like the small amount left in a vessel after its owner has drunk it. You are moving from it to an abode which will not vanish. So move to it with the best you have. It has been mentioned to us that a stone thrown from the brink of Hellfire will fall in it for forty years without reaching its bottom. By Allah, it will be filled! Does that surprise you? It has been mentioned to us that between the two halves of the Garden is the distance of forty years, but a day will come when it will be blocked by the crowd of people there. I remember myself as one of seven who were with the Messenger of Allah, may Allah bless him and grant him peace, and the only food we had was some leaves of a tree which cut the corners of our mouths. I got a cloak and divided it between myself and Sa'd ibn Malik. I used half of it as a wrapper and Sa'd used half as a wrapper. Today there is not one of us who is not an amir over some city. I seek refuge with Allah from being great with myself and small with Allah." [Muslim]

499. Abu Musa al-Ash'ari said, "'A'isha brought out for us a garment and thick wrapper and said, 'The Messenger of Allah, may Allah bless him and grant him peace, died wearing these two.'" [Agreed upon]

500. Sa'd ibn Abi Waqqas said, "I was the first of the Arabs to shoot an arrow in the way of Allah. We used to raid with the Messenger of Allah, may Allah bless him and grant him peace, and we had no food except acacia leaves so that when one of us went to relieve himself it was like sheep droppings." [Agreed upon]

501. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "O Allah, make the provision of the family of Muhammad adequate!" [Agreed upon]

502. Abu Hurayra said, "By Allah, there is no god but He. I used to lie with my stomach on the ground out of hunger and I used to tie a stone on my belly because of hunger. One day I sat on the path by which they used to go out and the Prophet, may Allah bless him and grant him peace, passed by me. He smiled when he saw me and recognised what was in my face and in myself. Then he said, 'Abu Hirr!' I said, 'At your service, Messenger of Allah!' He said, 'Come along' and went and followed him. He went inside and I asked permission to enter. He gave me permission and I went inside. He found some milk in a cup and asked, 'Where is this milk from?' They said, 'So-and-so gave it to you.' He said, 'Abu Hirr.' I said, 'At your service, Messenger of Allah.' He said, 'Go along to the people of the Suffa and invite them here to me.'" He said, "The people of the Suffa were the guests of Islam. They did not have recourse to family, property or anyone. When sadaqa came to him, he used to send it to them and not take any of it himself. When a gift came to him, he sent for them and had some of it himself and let them share in it. His saying that annoyed me and I

said to myself, 'What good will this milk be among the people of the Suffa? I have more need of drinking it to give me strength. When they come, he will tell me to give it to them.' It was not likely that I would get any of the milk, but there was no escape from obeying Allah and obeying His Messenger so I went and invited them and they accepted and asked for permission to come in and he gave them permission. They took their seats in the house. He said, 'Abu Hirr!' I said, 'At your service, Messenger of Allah.' He said, 'Take it and give it to them.'" He said, "I took the cup and gave it to a man and he drank until his thirst was quenched. Then he returned the cup to me and I gave it to another man who drank until his thirst was quenched and he returned the cup to me. [Another] drank until his thirst was quenched and he returned the cup to me until I reached the Prophet, may Allah bless him and grant him peace, when all the people had had enough. He took the cup and placed it in his hand and looked at me and smiled. He said, 'Abu Hirr.' I said, 'At your service, Messenger of Allah' He said, 'I and you remain.' I said, 'You have spoken the truth, Messenger of Allah.' He said, 'Sit and drink.' I sat and drank. He said, 'Drink.' So I drank. He kept saying, 'Drink' until I said, 'By the One who sent you with the truth, I cannot find any more room for it.' He said, 'Give it to me,' so I gave him the cup and he praised Allah Almighty, said the name of Allah, and drank the rest.". [al-Bukhari]

503. Muhammad ibn Sirin reported that Abu Hurayra said, "I used to fall down in a faint between the minbar of the Messenger of Allah , may Allah bless him and grant him peace, and the room of 'A'isha. A passer-by would come and put his foot on my neck and think that I was mad. I was not mad. I was only hungry." [al-Bukhari]

504. 'A'isha said, "When the Messenger of Allah, may Allah bless him and grant him peace, died his armour was in pawn to a Jew for thirty sa's of barley." [Agreed upon]

505. Anas said, "The Prophet, may Allah bless him and grant him peace, pawned his armour for some barley. I took some barley bread and dissolved fat to the Prophet and I heard him say, 'The family of Muhammad, may Allah bless him and grant him peace, has never had more than a sa' in the morning nor the evening,' and they were nine households." [al-Bukhari]

506. Abu Hurayra said, "I saw seventy of the people of the Suffa and none of them was wearing a cloak, but only either a waist-wrapper or a shirt which they tied round their necks so that it only reached half way down their thighs or to their ankles. They would gather it together with their hands not wanting their nakedness to be seen." [al-Bukhari]

507. 'A'isha said, "The bed of the Messenger of Allah, may Allah bless him and grant him peace, as made of hide stuffed with palm-fibre." [al-Bukhari]

508. Ibn 'Umar said, "We were sitting with the Messenger of Allah, may Allah bless him and grant him peace, when a man of the Ansar came and greeted him. Then the Ansari turned away and the Messenger of Allah, may Allah bless him and grant him peace, said, 'O brother of the Ansar, how is Sa'd ibn 'Ubada!' He said, 'Well.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Who among you wants to visit him?' He got up and about ten of us got up with him without sandals or leather socks or head coverings or shirts. We walked through those salt marshes until we reached him. His family moved back from around him so that the Messenger of Allah, may Allah bless him and grant him peace, and His Companions who were with him could get near." [Muslim]]

509. 'Imran ibn al-Husayn reported that the Prophet, may Allah bless him and grant him peace, said, "The best of you are my generation and then those who follow them and then those who follow them." 'Imran said, "I do not know whether the Prophet, may Allah bless him and grant him peace, said it twice or three times." "Then after them will come a people who testify when they are not asked to testify, and who betray and are not trustworthy, who make a vow and do not fulfil it. Fleshiness will appear among them." [Agreed upon]

510. Abu Umama reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "O son of Adam, it is better for you to spend what is in excess of your needs and worse for you to keep it. You will not be blamed for (keeping) enough to cover your needs. Begin with your immediate dependants." [at-Tirmidhi]

511. 'Ubaydullah ibn Muhsan al-Ansari al-Khatmi said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Any of you who wakes up in the morning safe in himself, healthy in his body, with food for the day, it is as if he had the entire world.'" [at-Tirmidhi]

512. 'Abdullah ibn 'Amr ibn al-'As reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The successful one is he who becomes Muslim, has adequate provision and whom Allah makes satisfied with what He gives him." [Muslim]

513. Abu Muhammad Fadala ibn 'Ubayd al-Ansari reported that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "O the delight of the one who is guided to Islam, has adequate livelihood, and is contented." [at-Tirmidhi]

514. Ibn 'Abbas said that the Messenger of Allah, may Allah bless him and grant him peace, used to go hungry for nights in a row at the time when his people could find no support. Most of their bread was barley bread." [at-Tirmidhi]

515. Fadala ibn 'Ubayd reported that when the Messenger of Allah, may Allah bless him and grant him peace, used to lead the people in prayer, some men who were there would fall over during the prayer owing to extreme hunger. They were the People of the Suffa. This reached such a point that the desert Arabs said, 'Those people are mad.' When the Messenger of Allah, may Allah bless him and grant him peace, had prayed, he went to them and said, 'If you only knew what you have with Allah Almighty, you would wish to be increased in poverty and need.'" [at-Tirmidhi]

516. Abu Karima al-Miqdam ibn Ma'dikarib said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'A human being fills up no vessel worse than his belly. Enough for a son of Adam are some morsels which will kept his back straight. If it cannot be avoided, then a third is for his food, a third for his drink, and a third for himself." [at-Tirmidhi]

517. Abu Umama Iyas ibn Tha'laba al-Ansari al-Harithi said, "One day the Companions of the Messenger of Allah, may Allah bless him and grant him peace, mentioned this world, and the Messenger of Allah, may Allah bless him and grant him peace, said, 'Do you not hear? Do you not hear? Raggedness is part of belief. Raggedness is part of belief,' meaning doing without luxury." [Abu Dawud]

518. Abu 'Abdullah Jabir ibn 'Abdullah said, "The Messenger of Allah, may Allah bless him and grant him peace, sent us on an expedition and he put Abu 'Ubadya in command over us. We were to meet the caravan of Quraysh and we were provisioned with bags of dates which we was all that we could find. Abu 'Ubadya would give each of us a date. It was asked, 'What did you do with it?' He said, 'We would suck on it as a child sucks and then we would drink from water poured on it. It was enough for us for the day until night. We used to knock leaves off branches and then moisten them with water and eat them.'"

He said, "We proceeded along the coast and something on the sea coast looking like an immense heap became visible to us. We reached it and it was the creature called the sperm whale. Abu 'Ubayda said, 'Carrion.' Then he said, 'No, rather we are the messengers of the Messenger of Allah, may Allah bless him and grant him peace, and we are travelling in the way of Allah and have been forced by need, so eat.'. We lived on it for a month - and there were three hundred of us - eating until we were full. I remember us scooping out oil from its eye-socket with jugs, and from it we cut saddle-cloths the size of an ox - or similar to the size of an ox. Abu 'Ubayda took thirteen of us and had us sit in its eye-socket, and he took one of its ribs and stood it upright and then the largest camel we had with us went under it. We took provision from its meat and strips of dried meat. When we reached

Madina, we went to the Messenger of Allah, may Allah bless him and grant him peace, and mentioned that to him. He said, 'It was provision with which Allah provided you. Do you have any of its meat with you so that you can feed us?' So we sent some of it to the Messenger of Allah, may Allah bless him and grant him peace, and he ate it." [Muslim]

519. Asma' bint Yazid said, "The sleeve of the shirt of the Messenger of Allah, may Allah bless him and grant him peace, reached his wrist." [at-Tirmidhi]

520. Jabir said, "On the Day of the Ditch, we were digging and a hard bit of rock became exposed. They went to the Prophet, may Allah bless him and grant him peace, and said, "'There is a hard bit of rock exposed in the Ditch.' He said, 'I am coming down.' He got up and there was a stone tied to his belly. We had been three days without eating at all. The Prophet, may Allah bless him and grant him peace, took a pick and struck it and it became like soft sand. I said, 'Messenger of Allah, give me permission to go to my house.' I said to my wife, 'I see that the Prophet is in a condition I cannot bear. Do you have anything?' She said, 'I have some barley and a lamb.' So I sacrificed the lamb and she ground the barley and we put the meat in a cooking-pot. Then I went to the Messenger of Allah when the bread was kneaded and the pot was on the cooking stones and nearly cooked and said, 'I have a little food, so, Messenger of Allah, come with one or two men.' He asked, 'How much is it?' I told him and he said, 'Many is good. Tell her not to remove the pot nor take the bread from the oven until I come.' He said, 'Get up,' and the Muhajirun and Ansar got up. I went to her and said, 'Poor you! The Prophet, the Muhajirun, the Ansar and those with them have all come!' She said, 'Did he ask you?' I said. 'Yes.' He said, 'Enter, but do not crowd round.' He began to break up the bread and put meat on it, covering the pot and oven after he took something from them. He gave it to his Companions who then withdrew. He continued to breaking up bread and ladling until they were full and there was still some left. He said, 'Eat this and give some away, for hunger has afflicted the people.'" [Agreed upon]

In one variant, Jabir said, "When the ditch was dug, I saw that the Prophet, may Allah bless him and grant him peace, was hungry, so I went back to my wife and said, 'Do you have anything? I see that the Messenger of Allah is very hungry.' She brought out a bag which contained a sa' of barley. We had a lamb we had kept at home, so I slaughtered it and she ground the barley. I finished and cut it up in her cooking-pot. Then I turned to go back to the Messenger of Allah. She said, 'Do not disgrace me before the Messenger of Allah and those with him.' I went to him and spoke confidentially to him, 'Messenger of Allah, we have slaughtered a small lamb of ours and ground a sa' of barley, so let you and a few people come.' The Messenger of Allah, may Allah bless him and grant him peace, shouted, 'People of the Ditch! Jabir has prepared some food, so come along!' The Prophet said, 'Do not remove your pot nor bake your bread until I come.' I came and the Prophet came leading the people. I went to my wife and she said, 'It is all your fault!' I said, 'I did what you said.' She brought out the dough and he spat in it and blessed it. Then he went to our pot and spat and blessed it. Then he said, 'Call the woman who bakes and let her bake with you, and ladle from your pot and do not remove it.' There were a thousand of them. I swear by Allah, they ate until they left the food and went away. Our pot was boiling as before and out dough was baking as before."

521. Anas said, "Abu Talha said to Umm Sulaym, 'I heard the voice of the Messenger of Allah, may Allah bless him and grant him peace, and it was weak and I recognised hunger in it. Do you have anything?' She said, 'Yes,' and produced some barley loaves. She took a scarf of hers and wrapped up the bread in part of it and then she put it under my garment and tied the other end of it round me. Then she sent me to the Messenger of Allah and I took it with me. I found the Messenger of Allah sitting in the mosque with some people. I stood over them and the Messenger of Allah, may Allah bless him and grant him peace, asked, 'Did Abu Talha send you?' I answered, 'Yes.' He said, 'For a meal?' I replied, 'Yes.' The Messenger of Allah, may Allah bless him and grant him peace, ordered, 'Get up.' Then he set off and I went on ahead of them until I came to Abu Talha and informed him. Abu Talha said, 'Umm Sulaym! The Messenger of Allah, may Allah bless him and grant him peace, has come with some people, and we do not have anything to feed them.' She said, 'Allah and His Messenger know best.' Abu Talha went to meet the Messenger of Allah, may

Allah bless him and grant him peace, and the Messenger of Allah went forward with him until they both entered and the Messenger of Allah said, 'Bring what you have, Umm Sulaym.' So she brought that bread and the Messenger of Allah commanded it to be broken up and then Umm Sulayman squeezed some ghee on it to flavour it.' Then the Messenger of Allah, may Allah bless him and grant him peace, said what Allah willed over it and then he said, 'Admit ten,' and he admitted them. They ate until they were full and then went out. Then he said, 'Admit ten' and he admitted them. They ate until they were full and then went out. Then he said, 'Admit ten' and he admitted them and so on until all the people had eaten and were full, and there were seventy or eighty men." [Agreed upon]

In one variant, "Ten continued to enter and ten leave until everyone of them had entered and eaten until he was full up, and then they gathered it up and there was the same amount as when they had begun to eat from it."

In one variant, "They ate ten by ten until eighty men had done that. Then the Prophet, may Allah bless him and grant him peace, ate after that and the people of the house, and there was still some left over."

In one variant, "Then they still had enough left over to send to their neighbours."

In one variant Anas said, "I came to the Messenger of Allah, may Allah bless him and grant him peace, one day and I found him sitting with his Companions and he had tied a band around his stomach. I asked some of his Companions, 'Why has the Messenger of Allah bound up his stomach.' They said, 'Out of hunger.' So I went to Abu Talha, who was the husband of Umm Sulaym bint Milhan, and said, 'O father, I have seen the Messenger of Allah, may Allah bless him and grant him peace, with his stomach tied with a band and I asked some of his Companions and they said, "It is from hunger." Abu Talha went in to my mother and asked, 'Do you have anything?' She replied, 'Yes, I have some pieces of barley and some dates. If the Messenger of Allah comes to us alone, we can give him his fill. If someone else comes with him, it will be little for them,'" and he mentioned the whole hadith.

57. Chapter: On Contentment, self-restraint, moderation in life style and spending, and criticism of asking without necessity

Allah Almighty says, "There is no creature on the earth which is not dependent on Allah for its provision," (11:6)

and the Almighty says, "It is for the poor who are held back in the Way of Allah, unable to travel in the land. The ignorant consider them rich because of their reticence. You will know them by their mark. They do not ask people importunately." (W2:272; H2:273)

The Almighty says, "Those who, when they spend, are neither extravagant nor mean, but take a stance mid way between the two," (25:68)

and the Almighty says, "I did not create either jinn or man except to worship Me. I do not require any provision from them and I do not require them to nourish Me." (51:56-57)

522. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Wealth is not from a lot of money. Wealth is the independence of the self." [Agreed upon]

523. 'Abdullah ibn 'Amr reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The successful one is he who becomes Muslim, has adequate provision and whom Allah makes satisfied with what He gives him." [Muslim]

524. Hakim ibn Hizam said, "I asked the Messenger of Allah, may Allah bless him and grant him peace, and he gave to me and then I asked him and he gave to me and then I asked him again and he gave to me. Then he said, 'Hakim, wealth is verdant and sweet.

Anyone who takes it in a generous spirit will be blessed in it but anyone who takes it in an avaricious way will not be blessed in it, like someone who eats and is not satisfied. The upper hand is better than the lower hand.'" Hakim said, "I said, 'Messenger of Allah, by the One who sent you with the Truth, I will never again ask anyone for anything until I leave this world.'" Abu Bakr called Hakim to take his share and he refused to take it from him. Then 'Umar called him to give to him and he refused to accept anything from him either. 'Umar said, "I call on you to testify, company of Muslims, that I offered Hakim his share of this booty and he refused to take it. Hakim did not take anything from any person after the Messenger of Allah, may Allah bless him and grant him peace, until he died. [Agreed upon]

525. Abu Burda reported that Abu Musa al-Ash'ari said, "Once we went out with the Messenger of Allah, may Allah bless him and grant him peace, on an expedition and six of us were sharing one camel which we took it in turns to ride. Our feet became pierced through and my feet were pierced through and my toe-nails came off. We wrapped our feet in rags and so it became called the Expedition of Rags because of that." Abu Burda said, "Abu Musa related this hadith to us and then disliked having done so and said, 'I wish I had not mentioned it!'" He said, "It was as if he disliked any of his actions being disclosed." [Agreed upon]

526. 'Amr ibn Taghlib said, "The Messenger of Allah, may Allah bless him and grant him peace, was brought some money or captives and shared them out. He gave to some men and left others out. He heard that those who had been left out had been critical about it. He praised Allah and glorified Him and then said, 'As for what follows (amma ba'd), by Allah, I give to one man and leave out another and yet I love the one whom I leave out more than the one I give to. But I give to some people because of the anxiety and unease I see in their hearts. I entrust some people to the wealth and good which Allah has placed in their hearts. One of those is 'Amr ibn Taghlib.' By Allah, what the Messenger of Allah, may Allah bless him and grant him peace, said is dearer to me than red camels." [al-Bukhari]

527. Hakim ibn Hizam reported that the Prophet, may Allah bless him and grant him peace, said, "The upper hand is better than the lower hand. Begin with your dependants. The best sadaqa is that given by the wealthy. Anyone who refrains [from asking], Allah will spare him the need to and anyone who seeks to be independent, Allah will give him independence." [Agreed upon]

528. Abu Sufyan Sakhr ibn Harb reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not be importunate in asking. By Allah, none of you asks me for something but that his request brings him something from me, even if I dislike it, and he is blessed in whatever I give him." [Muslim]

529. Abu 'Abdu'r-Rahman ibn Malik al-Ashja'i said, "We were sitting with the Messenger of Allah, may Allah bless him and grant him peace, and there were seven or eight or nine of us. He said, 'Will you not give allegiance to the Messenger of Allah?' and we had only recently given allegiance. We said, 'We have already given you our allegiance, Messenger of Allah.' He said, 'Will you not give allegiance to the Messenger of Allah?' and we stretched out our hands and said, 'We have already given you our allegiance, Messenger of Allah. On what basis should we give you our allegiance?' He said, 'That you worship Allah and do not associate anything with him, the five prayers and that you obey,' and he said something softly, 'and that you do not ask people for anything.' I later saw one of those people drop his whip and he did not ask anyone to hand it to him." [Muslim]

530. Ibn 'Umar reported the Prophet, may Allah bless him and grant him peace, said, "A man will continue to ask from other people until on the Day of Rising he does not have a single piece of flesh on his face." [Agreed upon]

531. From Ibn 'Umar is that the Messenger of Allah, may Allah bless him and grant him peace, stated while he was on the minbar, "The upper hand is better than the lower hand. The upper hand is the one which spends and the lower is the beggar's." [Agreed upon]

532. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who asks people for an increase over what he has, is asking for a hot ember. He can either seek to be independent or seek increase." [Muslim]

533. Samura ibn Jundub reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A man merely exhausts himself by asking except if he asks a Sultan or for something that he has no choice about." [at-Tirmidhi]

534. Ibn Mas'ud said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'If someone is afflicted by poverty and then goes to people with it, his poverty will not be alleviated. If someone goes to Allah with it, Allah will definitely bring him provision, sooner or later." [Abu Dawud and at-Tirmidhi]

535. Thawban reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Is there anyone who will be a surety for me and not ask people for anything and then I will be a surety for him for the Garden?" I said, "I will be." And indeed he never asked anyone for anything. [Abu Dawud]

536. Abu Bishr Qabisa ibn al-Mukhariq said, "I had a debt which I had to discharge and I went to the Messenger of Allah, may Allah bless him and grant him peace, and asked him about it. He said, 'Wait until sadaqa comes to me and we will make sure you get it.' Then he said, 'O Qabisa, begging is only lawful for three men: a man who has an obligation to pay, and asking is lawful for him until he gets it and then he should refrain; a man who has needs which require money, and it is lawful for him to ask until he gets enough for his subsistence - or he said to cover his subsistence; and a man who is afflicted by poverty so that three people of intelligence among his people say, "Poverty has afflicted so-and so," and it is lawful for him to ask until he gets enough for his subsistence - or he said to cover his subsistence. Any other instances of asking than these, Qabisa, are unlawful and anyone who does so consumes the unlawful.'" [Muslim]

537. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The very poor man is not the one who goes around to people to ask for a bite or two to eat or a date or two, but the one who does not have enough for himself but is too shy to ask so that he is given sadaqa - or does not beg from people importunately." [Agreed upon]

58. Chapter: On the permission to take that which is not asked for nor sought after

538. Salim ibn 'Abdullah ibn 'Umar reported from his father, 'Abdullah ibn 'Umar that 'Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, used to give me a gift and I would say, 'Give it to someone who is poorer and more in need of it than I am.' He said, 'Take it. When some property comes to you without your being greedy for it nor asking for it, then take it. But if you are not given anything, do not run after it.'" [Agreed upon]

59. Chapter: The encouragement to eat from the work of one's own hand, and to refrain from asking and turning to giving

Allah Almighty says, "Then when the prayer is finished, spread through the earth and seek Allah's bounty." (62:10)

539. 'Abdullah ibn az-Zubayr ibn al-'Awwam reported that the Prophet, may Allah bless him and grant him peace, said, "It is better for one of you to take a rope and bring a faggot of firewood on his back and sell it so that Allah gives him what he needs than for him to ask people who then give to him or refuse." [al-Bukhari]

540. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is better for one of you to take a rope and carry firewood on his back than for him to go to a man to beg from him who then gives to him or refuses to." [Agreed upon]

541. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Da'ud, peace be upon him, used to eat from the work of his own hands." [al-Bukhari]

542. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Zakariyya, peace be upon him, was a carpenter." [Muslim]

543. al-Miqdam ibn Ma'dikarib reported that the Prophet, may Allah bless him and grant him peace, said, "None of you eats better food than that which he eats as a result of the work of his own hand. The Prophet Da'ud used to eat from the work of his own hand." [al-Bukhari]

60. Chapter: On generosity, magnanimity and spending in good ways with trust in Allah Almighty

Allah Almighty says, "Anything you expend will be replaced by Him." (34:39)

and the Almighty says, "Whatever good you give away is to your own benefit when you give desiring only the Face of Allah. Whatever good you give away will be repaid to you in full. You will not be wronged." (W2:271; H2:272)

The Almighty says, "Whatever good you give away, Allah knows it." (W2:272; H2:273)

544. Ibn Mas'ud reported that the Prophet, may Allah bless him and grant him peace, said, "You can only have envy for two things: for a man to whom Allah has given wealth which he spends for the truth, and for a man to whom Allah has given wisdom and he acts by it and teaches it." [Agreed upon]

545. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Which of you loves the property of his heir more than he loves his own property?" They said, "O Messenger of Allah, there is none of us who does not love his own property more." He said, "His property is what he sends ahead, and the property of his heir is what he keeps back." [al-Bukhari]

546. 'Adi ibn Hatim reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Protect yourselves from the Fire, even if only with half a date." [Agreed upon]

547. Jabir said, "The Messenger of Allah, may Allah bless him and grant him peace, was not asked for anything at all to which he said, 'No.'" [Agreed upon]

548. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "There is no day which dawns on the slaves Of Allah without two angels descending and one of them saying, 'O Allah, refund those who give money' and the other saying, 'O Allah, ruin those who withhold it.'" [Agreed upon]

549. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty says, 'Son of Adam, spend and you will be spent on.'" [Agreed upon]

550. 'Abdullah ibn 'Amr ibn al-'As reported that a man asked the Messenger of Allah, may Allah bless him and grant him peace, "Which aspect of Islam is best?" He said, "To give food and to give the greeting to those you know and those you do not know." [Agreed upon]

551. 'Abdullah ibn 'Amr reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There are forty good qualities, the highest of which is giving away all of an animal's milk. If anyone acts with any one of these qualities hoping for its reward and affirming what is promised by it, on account of it Allah will admit him to the Garden." [al-Bukhari]

552. Abu Umama Suda ibn 'Ajlan reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "O son of Adam! It is better for you to spend what is in excess of your needs and worse for you to keep it. You will not be blamed for (keeping) enough to cover your needs. Begin with your immediate dependants. The upper hand is better than the lower hand." [Muslim]

553. Anas said, "The Messenger of Allah, may Allah bless him and grant him peace, was not asked in Islam for anything without giving it. A man came to him and he gave him sheep filling the space between two mountains and he returned to his people saying, 'O people! Become Muslim! Muhammad gives a gift without any fear of poverty.' Even if a man becomes Muslim only out of desire for this world, it is not long before Islam becomes dearer to him than this world and everything in it." [Muslim]

554. 'Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, made a distribution and I said, 'O Messenger of Allah, other people are more entitled to it than these.' He said, 'They gave me no option. Either they would have asked me in a very coarse way or they would have considered me miserly, and I am not miserly.'" [Muslim]

555. Jubayr ibn Mut'im said that while he was travelling with the Prophet, returning from Hunayn, some desert Arabs began to grab hold of him, when asking of him, until they forced him back against an acacia tree and his cloak was pulled right off. The Prophet, may Allah bless him and grant him peace, topped and said, "Give me my cloak. If I had had as many camels as the number of these trees, I would have divided them between you. You will not find me to be a miser, a liar nor a coward." [al-Bukhari]

556. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Sadaqa does not decrease wealth in any way, and for pardoning someone Allah only increases a slave in might, and no one is humble without Allah, the Mighty and Majestic, elevating him." [Muslim]

557. Abu Kabsha 'Umar ibn Sa'd al-Anmari heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Three things I can swear to you and I will tell you something you should remember. The property of a slave is not decreased by sadaqa. There is no slave who is inflicted by an injustice and is steadfast in it, without Allah increasing him in might. No slave opens the door of begging without Allah opening for him the door of poverty." - or words to that effect. "The something which you should remember," he said, "Is that this world consists of four types of people. There is a slave whom Allah provides with money and knowledge and he is fearful of his Lord in respect of it and maintains ties of kinship with it and acknowledges the right of Allah over it. This one is in the best position. There is a slave whom Allah provides with knowledge but does not provide with money. He has a sincere intention and says, 'If I had money, I would have acted as so-and-so acted.' He has according to his intention, so the reward of both of them is the same. There is a slave whom Allah provides with money but does not provide with knowledge, so he proceeds haphazardly with his money without any knowledge. He is not fearful of his Lord in respect of it nor does he maintain ties of kinship with it nor acknowledge the right of Allah over it. This person is in the worst position. There is a slave whom Allah does not provide with either money nor knowledge, so he says, 'If I had money, I would have acted as so-and-so acted. He has according to his intention, so the burden of sin of both of them is the same."

558. 'A'isha reported that they sacrificed a sheep and the Prophet, may Allah bless him and grant him peace, said, "How much of it is left?" She said, "All that remains of it is its shoulder." He said, "On the contrary, all of it remains except its shoulder." [at-Tirmidhi]

559. Asma' bint Abi Bakr as-Siddiq said, "The Messenger of Allah, may Allah bless him and grant him peace, said to me, 'Do not withhold or it will be withheld from you.'" [Agreed upon]

In one variant, "Spend, (or give out or expend) and do not hold back, or Allah will hold back from you. Do not refuse to spend your surplus or Allah will deny you His."

560. Abu Hurayra reported that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "The likeness of the miser and the one who gives is like two men wearing shirts of chain-mail from their breasts to their collar bones. When the giver of sadaqa spends, his shirt expands over his body until it covers his fingertips and obliterates his footsteps. When the miser wants to spend anything, every link remains in its place. He tries to make it looser but it will not get looser." [Agreed upon]

561. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If anyone gives in sadaqa as much as a date from honest earnings - and Allah only accepts what is good - Allah will accept it in His right hand and will then increase it in size for the giver, just like one of you might rear a foal, until it is the size of a mountain." [Agreed upon]

562. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Once while a man was walking in the desert, he heard a voice in a cloud saying, 'Water the garden of so-and-so.' And that cloud went and poured out its water into a rocky area. There was a certain water channel which held all the water and he followed it and found a man standing in his garden directing the water with his spade. He said to him. 'Slave of Allah, what is your name?' He said, 'So-and-so' giving the same name he had heard from the cloud. The man then said to him, 'O slave of Allah, why did you ask me my name?' He said, 'I heard a voice in the cloud from which this water came say, "Water the garden of so-and-so" giving your name. What are you doing with it?' He said, 'Since you have said this, I will [say]. I wait and see what it produces and give a third of it away as sadaqa, and my family and I eat from a third, and I reinvest a third back into it." [Muslim]

61. Chapter: On forbidding miserliness and avarice

Allah Almighty says, "But as for him who is stingy and self-satisfied, and denies the Good, We will pave his way to Difficulty." (92:8-11)

The Almighty says, "It is the people who are safe-guarded from the avarice of their own selves, who are successful." (64:16).

563. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Beware of injustice. Injustice will be darkness on the Day of Rising. Beware of avarice. Avarice destroyed those before you and prompted them to shed each other's blood and to make lawful what Allah had made unlawful for them." [Muslim]

62. Chapter: On preferring others and helping others

Allah Almighty says, "They prefer them to themselves, even if they themselves are needy," (59:9)

and the Almighty said, "They give food, despite their love for it, to the poor and orphans and captives..." (76:8 to the end)

564. Abu Hurayra said, "A man came to the Prophet, may Allah bless him and grant him peace, and said, 'I am famished.' He sent to one of his wives and she said, 'By the One who sent you with the truth, I have nothing but water.' Then he sent to another and she said the same thing, until they had all said the same thing: 'By the One who sent you with the truth, I have nothing but water.' The Prophet, may Allah bless him and grant him peace, said, 'Who will give hospitality tonight?' A man of the Ansar said, 'I will, Messenger of Allah.' He took him to his place and said to his wife, 'Honour the guest of the Prophet.'"

In one variant, "He said to his wife, 'Do you have anything?' She said, 'No, only the children's food.' He said, 'Divert them with something else. When they want supper, put them to sleep. When our guest comes in, put out the lamp and I will look as if I'm eating.' So they sat down and the guest ate and they spent the night hungry. In the morning, they went to the Prophet, may Allah bless him and grant him peace, and he said, 'Allah was pleased with what you did with your guest last night." [Agreed upon]

565. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Food for two is enough for three, and food for three is enough for four." [Agreed upon]

566. Abu Sa'id al-Khudri said, "Once when we were on a journey with the Prophet, a man came on a camel of his and began to look to his right and left. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Anyone who has a spare mount should prepare it for someone who does not have a mount to ride, and anyone who has extra provision should prepare it for someone who does not have any provision,' and he mentioned the different categories of property until we thought that none of us had any right to anything in excess of our needs." [Muslim]

567. Sahl ibn Sa'd said, "A woman brought the Prophet, may Allah bless him and grant him peace, a woven cloak (burda) with a border and said, 'I wove it with my own hands so that you could wear it.' The Prophet took it as he was in need of it. He came out to us using it as a waist-wrapper. Someone admired it and said, 'Give it to me to wear. How beautiful it is!' He said, 'Yes,' and the Prophet sat down in the assembly and then went back and folded it and sent it to him. The people said, 'You have not acted rightly. The Prophet, may Allah bless him and grant him peace, wore it out of need for it and then you asked him for it knowing that he never refuses a request.' He said, 'By Allah, I have not asked for it in order to wear it, but I have asked for it only so that it can be my shroud.'" Sahl said, "It was indeed his shroud." [al-Bukhari]

568. Abu Musa reported that the Prophet, may Allah bless him and grant him peace, said, "The Ash'arites ran short of food on a raid - or their families in Madina ran short of food. They gathered together what they had in one cloth and then divided it among themselves equally using the same container. These people are from me and I am from them." [Agreed upon]

63. Chapter: On the desire for in matters which pertain to the Next World and seeking to have a lot of that which is blessed

Allah said, "Let people with aspiration aspire to that!" (83:26)

569. Sahl ibn Sa'd reported that the Messenger of Allah, may Allah bless him and grant him peace, was brought a drink and drank some of it, and there was a boy on his right and old men on his left. He said to the boy, "Will you give me permission to give it to them?" The boy said, "No, by Allah, Messenger of Allah! I will not give anyone else preference where my share from you is concerned!" and the Messenger of Allah, may Allah bless him and grant him peace, placed it in his hand. [Agreed upon]

570. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When Ayyub was bathing while naked, golden locusts began to fall on him and Ayyub began to collect them in his garment. His Lord called to him, 'O Ayyub! Have

We not made you wealthy enough not to need what you see?' He said, 'Yes, indeed, by Your might, but I still need Your blessing!.'" [al-Bukhari]

64. Chapter: On the excellence of the grateful wealthy person. He is the one who takes wealth properly and spends it the ways which have been commanded

Allah says, "As for him who gives out and is godfearing and confirms the Good, We will pave his way to Ease," (92:5-7)

and the Almighty says, "The most godfearing will be far removed from it: those who give their wealth to purify themselves - not to repay someone else for a favour done - desiring only the Face of their Lord Most High. They will certainly be satisfied." (92:17-21)

Allah says, "If you make your sadaqa public, that is good. But if you conceal it and give it to the poor, that is better for you, and We will erase some of your bad actions from you. Allah is aware of everything you do." (W2:270; H2:272)

The Almighty related, "You will not attain true goodness until you give of what you love. Whatever you give away, Allah knows it." (W3:91-92; H3:92)

571. 'Abdullah ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "You can only have envy for two things: for a man to whom Allah has given wealth which he spends in the way of the truth, and for a man to whom Allah has given wisdom and he acts by it and teaches it." [Agreed upon]

572. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "You can only have envy for two things: for a man to whom Allah has given the Qur'an and he gets up and recites it throughout the night, and for a man to whom Allah has given wealth and he spends it throughout the night and the day." [Agreed upon]

573. Abu Hurayra reported that the poor Muhajirun came to the Messenger of Allah, may Allah bless him and grant him peace, and said, "The wealthy have appropriated the high degrees and abiding bliss." He said, "How is that?" He said, "They pray as we pray and they fast as we fast, but they give sadaqa and we do not give sadaqa and they set free slaves and we do not set free slaves." The Messenger of Allah, may Allah bless him and grant him peace, said, "Shall I inform you of something by which you will overtake those who have preceded you and precede those who come after you and no one will be better than you unless he does the same as you do?" They said, "By all means, Messenger of Allah." He said, "You should say 'Glory be to Allah,' 'Praise be to Allah,' and 'Allah is greater' thirty-three times after every prayer." The poor Muhajirun then returned to the Messenger of Allah, may Allah bless him and grant him peace, and said, "Our brothers who possess property heard about what we were doing and they have done the same." The Messenger of Allah, may Allah bless him and grant him peace, said, "That is a favour which Allah gives to anyone He wills." [Agreed upon]

65. Chapter: On remembering death and constraining expectation

Allah Almighty says, "Every self will taste death. You will be paid your wages in full on the Day of Rising. Anyone who is distanced from the Fire and admitted to the Garden, has triumphed. The life of this world is only the enjoyment of delusion," (3:185)

and the Almighty says, "No self knows what it will earn tomorrow and no self knows in what land it will die." (W31:33; H31:34)

The Almighty says, "When their specified time arrives, they cannot delay it for a single hour nor can they bring it forward," (16:61)

and the Almighty says, "O you who believe! Do not let your wealth or children divert you from the remembrance of Allah. Whoever does that is lost. Give from what We have provided for you before death comes to one of you and he says, 'O Lord, if only you would give me a little more time so that I can give sadaqa and be one of the righteous.' Allah will not give anyone more time, once their time has come. Allah is aware of everything you do." (63:9-11)

The Almighty says, "Until, when death comes to one of them, he says, 'My Lord, send me back again. so that perhaps I may act rightly regarding the things I failed to do!' No indeed! It is just words he utters. Before them there is an interspace until the day they are raised up. Then when the Trumpet is blown, that Day there will be no family ties between them, they will not be able to question one another. Those whose scales are heavy, they are the successful. Those whose scales are light, they are the losers of their selves, remaining in Hell timelessly, forever. The Fire will sear their faces making them grimace horribly in it, their lips drawn back from their teeth. 'Were My Signs not recited to you and did you not deny them?'" to His words, "'How many years did you tarry on the earth?' They will say, 'We tarried for a day or part of a day. Ask those able to count!' He will say, 'You only tarried for a little while if you did but know! Did you suppose that We created you for amusement and that you would not return to Us?'" (W23:100-116; H23:99-115)

The Almighty says, "Has the time not arrived for the hearts of those who believe to yield to the remembrance of Allah and to the Truth He has sent down, and not to be like those who were given the Book before for whom the time seemed over long so that their hearts became hard. Many of them are degenerate." (W57:15; H57:16)

574. Ibn 'Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, took me by the shoulder and said, 'Be in this world as if you were a stranger or a traveller on the road."

Ibn 'Umar used to say, "In the evening, do not anticipate the morning, and in the morning do not anticipate the evening. Take from your health for your illness and from your life for your death." [al-Bukhari]

575. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is not right for a Muslim man who has anything to bequeath to spend two nights with having a written will in his possession." [Agreed upon. This is the variant in al-Bukhari]

In a variant of Muslim, "To spend three nights." Ibn 'Umar said, "Not a night has passed since I heard the Messenger of Allah, may Allah bless him and grant him peace, say that without my having had my will with me."

576. Anas said, "The Prophet, may Allah bless him and grant him peace, drew some lines and said, 'This is man and this is end of his lifespan. That is how he is when this nearest line comes upon him." [al-Bukhari]

577. Ibn Mas'ud said, "The Prophet, may Allah bless him and grant him peace, drew lines making a square and then drew a line in the middle which extended beyond it. He drew some small lines up to this middle line from the side within the square and said, 'This is man, and this is end of his lifespan which encircles him - or by which he is encircled - and this which goes beyond it is his hope and these small lines are things that happen. If this one misses him, that one gets him, and if that one misses him, this one gets him.'" [al-Bukhari]

578. Abu Hurayra reported the Messenger of Allah, may Allah bless him and grant him peace, said, "Race to good actions as fast as you can. What are you waiting for except delayed poverty, oppressive wealth, debilitating illness, dottering senility, a swift death or the Dajjal? Or are you waiting for an unseen evil, or the Last Hour? The Last Hour will be most bitter and terrible." [at-Tirmidhi]

579. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Remember frequently the thing that cuts off pleasures," i.e. death." [at-Tirmidhi]

580. Ubayy ibn Ka'b said, "When a third of the night had passed, the Messenger of Allah, may Allah bless him and grant him peace, stood up and said, 'O people! Remember Allah! The first blast has come and it will be followed by the second blast. Death has come with all that it involves. Death has come with all that it involves.' I said, 'O Messenger of Allah, I do a lot of prayer on you. How much prayer should I allot for you?' He said, 'However much you like.' I said, 'A quarter?' He said, 'However much you like, but if you do more, it will be better for you.' I said, 'A half?' He said, 'However much you like, but if you do more, it will be better for you.' I said, 'Two-thirds?' He said, 'However much you like, but if you do more, it will be better for you.' I said, 'I will allot all my prayer for you.' He said, 'Then you will be spared from worry and forgiven your wrong action.'" [at-Tirmidhi]

66. Chapter: On the recommendation for men to visit the graves and what the one who visits them says

581. Burayda reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I used to forbid you to visit graves, but now visit them." [Muslim]

582. 'A'isha said that whenever it was her night with the Messenger of Allah, may Allah bless him and grant him peace, he would go out at the end of the night to al-Baqi' and would say, "Peace be upon you, abode of a believing people. What you were promised will come to you tomorrow as decreed. Allah willing, we will join you. O Allah, forgive the people of Baqi' al-Gharqad." [Muslim]

[Baqi' al-Gharqad is the name of the cemetery of Madina. It was called Gharqad because of a type of thorny shrub (gharqad) which grew there.]

583. Burayda said, "The Prophet, may Allah bless him and grant him peace, used to instruct them that when they went out to the graves, they should say, 'Peace be upon you, people of the households of the believers and the Muslims. Allah willing, we will join you. I ask Allah for well-being for us and for you.'" [Muslim]

584. Ibn 'Abbas said, "The Messenger of Allah, may Allah bless him and grant him peace, passed by some graves at Madina and turned his face towards them and said, 'Peace be upon you, O people of the graves! May Allah forgive us and you. You preceded us and we are following afterwards.'" [at-Tirmidhi]

67. Chapter: On it being disliked to wish for death because of some harm which has befallen a person, but there is no objection to it if it is because of fear of trial in the deen

585. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "None of you should wish for death. If he does good, he may increase in it, and if he does evil, he may turn in repentance." [Agreed upon. This is the version of al-Bukhari]

In a variant in Muslim, Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "None of you should wish for death and he should not pray for it before it comes to him. When he dies, his actions come to an end. A believer's life only increases him in good."

586. Anas reported: "The Messenger of Allah, may Allah bless him and grant him peace, said, 'None of you should wish for death because of some harm which has befallen him. If he has got to do something, he should say, 'O Allah, make live if life is best for me and make me die if death is best for me." [Agreed upon]

587. Qays ibn Abi Hazim said, "We visited Khabbab ibn al-Aratt when he was ill and he had been cupped seven times. He said, 'Our companions who went before us have gone and this world did not cause them any decrease. We have acquired so much that the only way to spend it is in constructing buildings. If it were not that the Prophet, may Allah bless him and grant him peace, had forbidden us to pray for death, I would have prayed for it.' Then we came to him again when he was repairing one of his walls and he said, 'A Muslim is rewarded for everything he spends except for what he invests in buildings.'" [Agreed upon. This is the version of al-Bukhari]

68. Chapter: On scrupulousness and abandoning things that are doubtful

Allah Almighty says, "You considered it to be a trivial matter, but, in Allah's sight, it is immense," (24:15)

and the Almighty says, "Your Lord is always lying in wait" (89:14)

588. An-Nu'man ibn Bashir said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The halal is clear and the haram is clear. But between the two there are doubtful things about which most people have no knowledge. Whoever exercises caution with regard to what is doubtful, shows prudence in respect of his deen and his honour. Whoever gets involved in the doubtful things is like a herdsman who grazes his animals near a private preserve (hima). He is bound to enter it. Every king has a private preserve and the private preserve of Allah on His earth are the things that He has made forbidden. There is lump of flesh in the body, the nature of which is that when it is sound, the entire body is sound, and when it is corrupt, the entire body is corrupt - it is the heart.'" [Agreed upon]

It is related from different paths with various phrases.

589. Anas said, "The Prophet, may Allah bless him and grant him peace, passed by a date on the road and said, 'If it had not been that I feared it was part of the sadaqa, I would have eaten it.'" []Agreed upon

590. An-Nawwas ibn Sam'an reported that the Prophet, may Allah bless him and grant him peace, said, "Piety is good character. Wrong action is what is hatched up yourself and you do not want other people to know about." [Muslim]

591. Wabisa ibn Ma'bad said, "I came to the Messenger of Allah, may Allah bless him and grant him peace, and he said, 'Have you come to ask about piety?' I said, 'Yes.' He said, 'Consult your heart. Piety is that with which the self is at rest and the heart is at rest and wrong action is what is hatched up in your self and echoes to and fro in your breast, even if people give an opinion in your favour and ask for your opinion.'" [Ahmad ibn Hanbal and ad-Darimi]

592. Abu Sirwa'a 'Uqba ibn al-Harith married a daughter of Abu Ihab ibn 'Aziz. Later a woman came to him and said, "I nursed both 'Uqba and the one he married." 'Uqba said to her, "I did not know that you nursed me and you did not tell me." So he travelled to the Messenger of Allah in Madina and asked him and the Messenger of Allah said, "How can you keep her when that has been said?" So 'Uqba separated from her and she married another man. [al-Bukhari]

593. Al-Hasan ibn 'Ali said, "I memorised from the Messenger of Allah, may Allah bless him and grant him peace, 'Leave what gives you doubt for what gives you no doubt.'" [at-Tirmidhi]

594. 'A'isha said, "Abu Bakr as-Siddiq had a slave who used to pay him a levy and Abu Bakr used to eat from the levy. One day he brought something and Abu Bakr ate some of it. The slave said to him, 'Do you know what this is?' He said, 'What is it?' He said, 'In the Jahiliyya I used to be a soothsayer for a man. I did not do soothsaying well. I only deceived him. He met me and gave me that from which you ate.' So Abu Bakr inserted his hand into his mouth and vomited all that he had in his stomach." [al-Bukhari]

595. Nafi' said, "'Umar ibn al-Khattab used to allot four thousand for the first Muhajirun, but he only allotted three thousand four hundred for my father. Someone said to him, 'He is one of the Muhajirun, so why do you give him less?' He said, 'His father took him with him when he emigrated.'" He said, "So he was not like those who emigrated on their own account." [al-Bukhari]

596. 'Atiyya ibn 'Urwa as-Sa'di, the Companion, said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'The slave will not achieve the status of being one of the Godfearing until he leaves what does not concern him out of consideration for what does concern him." [at-Tirmidhi]

69. Chapter: On the recommendation to withdraw when things are corrupt or one fears a temptation in one's deen or falling into the unlawful and doubtful things

Allah Almighty says, "So flee to Allah. Truly I am a clear warner from Him to you." (51:50)

597. Sa'd ibn Abi Waqqas said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Allah loves a fearful, self-sufficient, inconspicuous slave." [Muslim]

598. Abu Sa'id al-Khudri said, "A man said, 'Messenger of Allah, who is the best of people?' The Messenger of Allah, may Allah bless him and grant him peace, said, 'A believer who does jihad in the way of Allah with his self and his wealth.' They said, 'Then who?' He said, 'A man who withdraws into a mountain ravine and worships his Lord.'"

One version has, "Who is fearful of Allah and spares people from his evil." [Agreed upon]

599. Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The time will soon come when the best property of a Muslim will be some sheep which he takes to the peaks of the mountains and to places where the rain falls, in order to flee out of the fear that his deen will be tempted." [al-Bukhari]

600. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah did not send any Prophet but that he herded sheep." His Companions said, "Including you?" He said, "Yes, I used to herd them for money (qirats) for the people of Makka." [al-Bukhari]

601. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "One of the best of livelihoods that people can have is that of a man who holds the reins of his horse in the way of Allah, hastening on its back, and whenever he hears the sound of war or alarm, he flies to it looking for either the killing or the death that he will find there, or that of a man among some sheep at the top of one of these mountains or in the bottom of one of these valleys who establishes the prayer and pays the zakat and worships Allah until certainty (death) comes to him. He does not involve himself with people except in a good way." [Muslim]

71. Chapter: On Humility and being gentle with the believers

Allah Almighty says, "Take the believers who follow you under your wing," (W26:214; H26:215)

and the Almighty says, "O you who believe! If any of you renounce your deen, Allah will bring forward a people whom He loves and who love Him, humble to the believers, fierce to the rejectors." (W5:56; H5:54)

The Almighty says, "O mankind! We created you from a male and female, and made you into peoples and tribes so that you might come to know each other. The noblest among you in Allah's sight is the most godfearing." (49:13)

The Almighty says, "So do not claim purity for yourselves. He knows best those who have fear of Him,: (W53:31; H53:32)

and the Almighty says, "The Companions of the Ramparts will call out to men they recognise by their mark, saying, 'What you amassed was of no use to you nor was your arrogance. Are these the people you swore that Allah's mercy would never reach?' 'Enter the Garden. You will feel no fear and know no sorrow.'" (W7:47-48; H7:48-49)

602. 'Iyad ibn Himar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah revealed to me that you should be humble so no one should vaunt himself above another, and no one should commit injustice against another." [Muslim]

603. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Sadaqa does not decrease property and Allah only increases a slave in might by forgiveness and no one is humble for the sake of Allah without Allah elevating him." [Muslim]

604. Anas said that he passed by some boys and greeted them, saying, 'The Prophet, may Allah bless him and grant him peace, used to do that.'" [Agreed upon]

605. Anas said, "If one of the slavegirls of the Madina took the hand of the Prophet, may Allah bless him and grant him peace, she could take him wherever she liked." [al-Bukhari]

606. Al-Aswad ibn Yazid said, "I asked 'A'isha, 'What did the Prophet, may Allah bless him and grant him peace, used to do in his house?' She said, 'He would serve his family. When it was time for the prayer, he would go out to the prayer." [al-Bukhari]

607. Abu Rifa'a Tamim ibn Usayd said, "I went to the Messenger of Allah, may Allah bless him and grant him peace, when he was giving an address and said, 'O Messenger of Allah, a foreigner has come asking about his deen. He does not know what his deen is.' The Messenger of Allah turned to face me and broke off his address and came up to me. A chair was brought and he sat on it and began to teach me part of what Allah had taught him. Then he went back to his address and finished it." [Muslim]

608. Anas reported that when he ate food, the Messenger of Allah, may Allah bless him and grant him peace, would lick his three fingers. He said, "He said, 'When one of you drops a morsel, he should wipe the dirt from it and then eat it and should not leave it for Shaytan.' He commanded that the dish should be licked clean. He said, 'You do not know in what part of your food the blessing lies.'" [Muslim]

609. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah did not send any Prophet but that he herded sheep." His Companions said, "Including you?" He said, "Yes, I used to herd them for money (qirats) for the people of Makka." [al-Bukhari]

610. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "If I were invited to eat no matter whether it is a shoulder or merely a trotter, I would accept and if I were given a gift of a shoulder or merely a trotter, I would accept either." [al-Bukhari]

611. Anas said, "The Prophet, may Allah bless him and grant him peace, had a she-camel called al-'Adba' which could not be beaten in a race (or could rarely be beaten). A bedouin came on a youngish camel and beat it. That was difficult for the Muslims and, recognising that, he said, 'It is a right of Allah that nothing elevates itself in this world, without Him then bringing it low." [al-Bukhari]

72. Chapter: On the Prohibition of pride and arrogance

Allah Almighty says, "That Abode of the Next World: We grant it to those who do not seek to exalt themselves in the earth or to cause corruption in it. The successful outcome is for the godfearing," (28:83)

and the Almighty says, "Do not strut arrogantly about the earth." (17:37)

The Almighty says, "'Do not avert your face from people out of haughtiness and do not strut about arrogantly on the earth, Allah does not love anyone who is vain of boastful," (W31;17; H31:18)

and the Almighty says, "Qarun was one of the people of Musa but he lorded it over them. We gave him treasures, the keys to which alone were a heavy weight for a party of strong men. See when his people said to him, 'Do not gloat. Allah does not love people who gloat.'" (28:76)

612. 'Abdullah ibn Mas'ud reported that the Prophet, may Allah bless him and grant him peace, said, "No one who has an atom's weight of pride in his heart will enter the Garden." A man said, "And if the man likes his clothes to be good and his sandals to be good?" He said, "Allah is Beautiful and loves beauty. Pride means to renounce the truth and abase people." [Muslim]

613. Salama ibn 'Amr ibn al-Akwa' reported that a man ate with the Messenger of Allah, may Allah bless him and grant him peace, using his left hand, and he said, "Eat with your right hand." He said, "I cannot." He said, "Then you cannot." Only pride had stopped him." He said, "He could not raise it to his mouth." [Muslim]

614. Haritha ibn Wahb said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Shall I tell you about the people of the Fire? All those who are coarse, domineering, and arrogant.'" [Agreed upon]

615. Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The Garden and the Fire argued and the Fire said, 'I have the tyrants and the arrogant.' The Garden said, 'I have the weak and poor people.' Allah judged between them, 'You, the Garden, are My mercy. By you I show mercy to whomever I wish. You, the Fire, are My punishment by whom I punish whomever I will. It is My duty to fill both of you." [Muslim]

616. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "On the Day of Rising, Allah will not look at anyone who drags his waist-wrapper out of pride." [Agreed upon]

617. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There are three people that Allah will not speak to on the Day of Rising nor purify nor look at and they will have a painful punishment: an old adulterer, a lying ruler and a poor person who is arrogant." [Muslim]

618. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah, the Mighty and Exalted, said, 'Might is My wrapper, and pride is My cloak and I will punish any one who contends with me [for them]." [Muslim]

619. Abu Hurayra reported that Messenger of Allah, may Allah bless him and grant him peace, said, "Once a man was walking in his robe, proud of himself, his hair groomed, haughty in his gait, and Allah caused the earth to swallow him up. He will go on sinking into the earth until the Day of Rising." [Agreed upon]

620. Salama ibn al-Akwa' reported that the Messenger of Allah, may Allah bless him and grant him peace, aid, "A man will continue to be arrogant until he is written among the tyrants and what strikes them will strike him." [at-Tirmidhi]

73. Chapter: On Good Character

Allah Almighty says, "Indeed you are truly vast in character," (68:4)

and the Almighty says "those who control their rage and pardon other people." (3:134)

621. Anas said, "The Messenger of Allah, may Allah bless him and grant him peace, had the best character of anyone ." [Agreed upon]

622. Anas said, "I did not touch any silk brocade nor silk softer than the palm of the Messenger of Allah, may Allah bless him and grant him peace. I did not smell any scent sweeter than the scent of the Messenger of Allah. I served the Messenger of Allah, may Allah bless him and grant him peace, for ten years and he never said to me, 'Uff' nor did he say about anything I had done, 'Why did you do that?' nor about anything I had not done, 'Why did you not do that?'" [Agreed upon]

623. As-Sa'b ibn Jaththama al-Laythi said, "I gave the Messenger of Allah, may Allah bless him and grant him peace, a wild ass and he returned it to me. When he saw the expression on my face, he said, "We are only returning it to you because we are in ihram." [Agreed upon]

624. An-Nawwas ibn Sam'an said, "I asked the Messenger of Allah, may Allah bless him and grant him peace, about piety and wrong action. He said, 'Piety is good character and wrong action is what is hatched up in your self and you do not want other people to know about." [Muslim]

625. 'Abdullah ibn 'Amr ibn al-'As said, "The Messenger of Allah, may Allah bless him and grant him peace, was neither obscene nor indecent. He used to say, 'The best of you are the best in character." [Agreed upon]

626. Abu'd-Darda' reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There will be nothing heavier in the balance of the believer on the Day of Rising than good character. Allah dislikes foul language." [at-Tirmidhi]

627. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, was asked about the things most likely to bring people into the Garden. He said, 'Fearful awareness of Allah and good character.' He was asked about the things most likely to bring people into the Fire. He said, 'The mouth and the genitals.'" [at-Tirmidhi]

628. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The believers with the most perfect belief are the best of them in character. The best of you are the best of you towards your wives." [at-Tirmidhi]

629. 'A'isha said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'By his good character a believer can reach the same rank as someone who fasts and prays at night." [Abu Dawud]

630. Abu Umama al-Bahili reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I guarantee a house on the outskirts of the Garden to anyone who abstains from disputation, even if he is in the right, and a house in the middle

of the Garden for anyone who abandons lying, even when he jests, and a house at the summit of the Garden for anyone who has good character." [Abu Dawud]

631. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Those I love most and those sitting nearest to me on the Day of Rising will be those of you with the best character. Those most hateful to me and the furthest of you from me on the Day of Rising will be the pompous, the braggarts and the arrogant.' They said, 'Messenger of Allah, we know the pompous and the braggarts, but who are the arrogant?' He said, 'The proud.'" [at-Tirmidhi]

74. Chapter: on forbearance, patience and kindness

Allah Almighty says, "those who control their rage and pardon other people. Allah loves the do good-doers," (3:134)

and the Almighty says, "Make allowances for people, command what is right, and turn away from the ignorant." (7:199)

The Almighty says, "Good action and bad action are not the same. Repel the bad with what is better and, if there is enmity between you and someone else, he will be like a bosom friend. None will obtain it but those who are truly steadfast. None will obtain it but those who have great good fortune." (41:33-34; 41:34-35)

The Almighty says, "But if someone is steadfast and forgives, that is the most resolute course to follow." (W42:40; H42:43)

632. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said to Ashajj 'Abdu'l-Qays, "You have two qualities which Allah loves: forbearance and steadiness." [Muslim]

633. 'A'isha reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah is kind and loves kindness in every matter." [Agreed upon]

634. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, said, "Allah is kind and loves kindness and gives for gentleness what he does not give for harshness nor for anything else." [Muslim]

635. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, said, "Whenever kindness is in a thing it adorns it, and whenever it is removed from anything, it disfigures it." [Muslim]

636. Abu Hurayra said, "A bedouin urinated in the mosque. The people moved towards him and the Prophet, may Allah bless him and grant him peace, said, 'Let him be and pour a bucket or pail of water onto his urine. You were sent to make things easy and not to make them difficult.'" [al-Bukhari]

637. Anas reported that the Prophet, may Allah bless him and grant him peace, said, "Make things easy for people and do not make them difficult. Give good news to people and do not frighten them away." [Agreed upon]

638. Jarir ibn 'Abdullah said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Whoever is deprived of kindness is deprived of all good.'" [Muslim]

639. Abu Hurayra reported that a man said to the Prophet, may Allah bless him and grant him peace, "Advise me." He said, "Do not get angry." He repeated his request several times and the Prophet said, "Do not get angry." [al-Bukhari]

640. Abu YaÕla Shaddad ibn Aws reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah has prescribed good for everything. So when you kill, kill well. When you sacrifice, sacrifice well. Each of you should sharpen the edge of his knife and should calm down his sacrificial animal." [Muslim]

641. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, was never given a choice between two matters without taking the easier of them, as long as it was not a wrong action. If it was a wrong action, he was the furthest of people from it. The Messenger of Allah did not take revenge for himself in respect of anything unless it violated the sanctity of Allah. Then he would take revenge for the sake of Allah Almighty." [Agreed upon]

642. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Shall I tell you who is unlawful for the Fire - or the one for whom the Fire is unlawful? It is unlawful for everyone who is easy, flexible, modest and uncomplicated." [at-Tirmidhi]

75. Chapter: On pardon and turning away from the ignorant

Allah Almighty says, "Hold to forgiveness; command what is right, but turn away from the ignorant," (7:199)

and Allah Almighty says, "Turn away graciously." (15:85)

The Almighty says, "They should rather pardon and overlook. Would you not love Allah to forgive you?" (24:22)

The Almighty says, "and pardon other people. Allah loves the do good-doers," (3:134)

and the Almighty says, "But if someone is steadfast and forgives, that is the most resolute course to follow." (W42:40; H42:43)

643. 'A'isha asked the Prophet, may Allah bless him and grant him peace, "Have you ever experienced a worse day than the day of Uhud?" He replied, "I experienced many things from your people, and the worst that I experienced from them was on the Day of 'Aqaba when I presented myself to Ibn 'Abdu Yalil ibn 'Abd Kulal and he did not grant me what I wanted. I went off in great grief and felt no relief until I arrived at Qarn ath-Tha'alib. Then I lifted my head and there was a cloud shading me, and I looked and in it was Jibril, peace be upon him, and he called to me and said, "Allah Almighty has heard what your people have said to you and how they answered you. He has sent the Angel of the Mountains to you for you to command him to do whatever you wish to them." The Angel of the Mountains called to me and greeted me and then said, "O Muhammad, Allah heard what your people said to you and I am the angel of the mountains. My Lord has sent me to you for you to give me your command. What is your will? If you like, I will crush them with the two heavy mountains."' The Prophet may Allah bless him and grant him peace, said, 'Rather I hope that Allah will produce from their loins people who worship Allah alone without associating anything with Him.'" [Agreed upon]

644. 'A'isha said, 'The Messenger of Allah, may Allah bless him and grant him peace, never struck anyone with his hand, including women and servants, unless he was fighting in the way of Allah. He did not demand retaliation for anything that happened to him, unless one of the sacred things of Allah Almighty was violated, then he would retaliate for the sake of Allah Almighty." [Muslim]

645. Anas said, "I was walking with the Messenger of Allah, may Allah bless him and grant him peace, and he was wearing a Najrani cloak with a thick border. A bedouin came up to him and pulled the cloak violently. I looked at the Prophet's shoulder and it had been marked by the border of the cloak due to the severity of his pull. Then he said, 'Muhammad, allot to me some of property of Allah which you have.' He turned to him and laughed and then ordered a gift to be given to him." [Agreed upon]

646. Ibn Mas'ud said, "It is as if I could see the Messenger of Allah may Allah bless him and grant him peace, recounting that the people of one of the Prophets, may the blessings and peace of Allah be upon them, struck and wounded him, and he said as he wiped the blood from his face, 'O Allah, forgive my people. They do not know.'" [Agreed upon]

647. Abu Hurayra reported that the Messenger of Allah may Allah bless him and grant him peace, said, "The strong man is not the one who throws people in wrestling. The strong man is the one who has control of himself when he is angry." [Agreed upon]

76. Chapter: On enduring injury

Allah Almighty says, "those who control their rage and pardon other people. Allah loves the do good-doers," (3:134)

and the Almighty says, "But if someone is steadfast and forgives, that is the most resolute course to follow." (W42:40; H42:43)

648. Abu Hurayra reported that a man said, "Messenger of Allah, I have some relatives with whom I maintain connections but who cut me off. I am good to them but they are bad to me. I am forbearing with them but they are hasty towards me!" He said, "If it is as you said, it is as if you were feeding them hot ash and you will continue to have a helper from Allah Almighty against them for as long as you act like that." [Muslim]

77. Chapter: On anger when the sacred things of the Shari'a are violated and helping the deen of Allah Almighty

Allah says, "If someone honours Allah's the sacred rites, that is better for him in his Lord's sight," (22:30)

and the Almighty says, "If you help Allah, He will help you and make your feet firm." (W47:8; H47:7)

649. Abu Mas'ud 'Uqba ibn 'Amr al-Badri said, "A man came to the Prophet, may Allah bless him and grant him peace, and said, 'By Allah, Messenger of Allah, the only reason I do not attend the morning prayer is because so-and-so makes the prayer too long for us.' I have never seen the Messenger of Allah more angry in giving admonition than he was that day. He said, 'Some of you make things difficult for people. Any of you who of you lead people in prayer should make it short. Among you there are those who are weak, old and have things they must do.'" [Agreed upon]

650. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, came from a journey and I had screened off a shelf of mine with a curtain which had some figures on it. When the Messenger of Allah, may Allah bless him and grant him peace, saw it, he ripped it down and his face changed colour. He said, ''A'isha, the people with the worst punishment with Allah on the Day of Rising will be those who make things like Allah's creation.'" [Agreed upon]

651. 'A'isha reported that Quraysh were concerned with the case of a Makhzumi woman who had stolen something and they said, "Who will speak to the Messenger of Allah, may Allah bless him and grant him peace, about her?" They said, "Who is bold enough to do it except Usama ibn Zayd, the beloved of the Messenger of Allah?" Usama spoke to him and the Messenger of Allah, may Allah bless him and grant him peace, said, "How can you intercede when it is a case of one of the legal punishments of Allah Almighty?" Then he stood up and spoke and said, "Those before you were destroyed because when a noble among them stole, they let him be, but when the weak among them stole, they carried out the legal punishment on them. By Allah, if Fatima the daughter of Muhammad were to steal, I would cut off her hand." [Agreed upon]

652. Anas reported that the Prophet, may Allah bless him and grant him peace, saw some phlegm in the qibla. It was so offensive to him that it could be seen in his face. He got up and scraped it off with his hand. He said, "When anyone does the prayer, he is

speaking to his Lord and his Lord Allah is between him and the qibla. None of you should spit towards qibla, but rather to his left or under his food." Then he took the end of his cloak and spat into it and then folded it up and said, "Or he should do this." [Agreed upon]

The command to spit to his left or under his foot refers to outside the mosque. In the mosque, you should only spit into your garment.

78. Chapter: On commanding those in authority to be kind to their subjects, to give them good counsel and to be compassionate to them, and forbidding those in authority from cheating them, being harsh to them, overlooking their best interests and being unmindful of them and their needs

Allah says, "Take the believers who follow you under your wing," (W26:214; H26:215)

and the Almighty says, "Allah commands to justice and doing good and giving to relatives. And He forbids indecency and doing wrong and tyranny. He warns you so that perhaps you may pay heed." (16:90)

653. Ibn 'Umar said, "I heard the Prophet, may Allah bless him and grant him peace, say, 'All of you are shepherds. Each of you is responsible for his flock. An imam is a shepherd and is responsible for his flock. A man is a shepherd in respect of his family and is responsible for his flock. The woman is a shepherd in respect of her husband's house and is responsible for her flock. The servant is a shepherd in respect of his master's property and is responsible for his flock. All of you are shepherds and each of you is responsible for his flock.'" [Agreed upon]

654. Abu Ya'la Ma'qil ibn Yasar said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'No slave is made shepherd over a flock by Allah and dies and is cheating his flock on the day he dies without Allah denying him the garden." [Agreed upon]

In one variant, "The fragrance of the Garden will not reach him if he does not give it good counsel."

In the variant of Muslim, "Any amir who is appointed over the affairs of the Muslim and then does not strive for them and advise them well will not enter the Garden with them."

655. 'A'isha said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say in this house of his, 'O Allah, anyone who is appointed over any of the affairs of my community and is hard on them, I will be hard on him. Anyone who is appointed over any of the affairs of my community and is kind to them, I will be kind to him." [Muslim]

656. Abu Hurayra said that the Messenger of Allah, may Allah bless him and grant him peace, said, "The tribe of Israel used to be ruled by the Prophets. Whenever a Prophet died, another Prophet would succeed him. There is no Prophet after me, but after me there will be khalifs, and there will be many of them." They said, "O Messenger of Allah, what do you command us?" He said, "Give full allegiance to the first and then the next and then give them their rights and ask Allah for that which is due to you. Allah will question them about that which they were put in charge of." [Agreed upon]

657. 'A'idh ibn 'Amr reported that he visited 'Ubaydullah ibn Ziyad and said to him, "My boy, I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The worst of shepherds is the harsh one.' Beware lest you be one of them.'" [Agreed upon]

658. Abu Maryam al-Azdi told Mu'awiya, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "If Allah puts someone in charge of any of the affairs of the Muslims and he is then blind to their needs, friendship and poverty, Allah will be blind to his needs, friendship and poverty on the Day of Rising.'" Mu'awiya, therefore, put a man in charge of seeing to the needs of the people. [Abu Dawud and at-Tirmidhi]

79. Chapter: On the just ruler

Allah Almighty says, "Allah commands to justice and doing good," (16:90)

and the Almighty says, "Be even-handed. Allah loves those who are even-handed." (49:9)

659. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "There are seven whom Allah will shade with His shade on the day when there is no shade but His shade: a just Imam, a youth who grows up worshipping Allah, the Mighty and Exalted, a man whose heart is attached to the mosque, two men who love each other for the sake of Allah, meeting and parting for that reason alone, a man who refuses the advances of a noble and beautiful woman, saying, 'I fear Allah', a man who gives sadaqa and conceals it so that his left hand does not know what his right hand gives, and a man who remembers Allah when he is alone and his eyes overflow with tears." [Agreed upon]

660. 'Abdullah ibn 'Amr ibn al-'As reported, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Those who are just will be on minbars of light with Allah. They are those who are just in respect of their judgements, their families and what they are put in charge of." [Muslim]

661. 'Awf ibn Malik said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The best of your Imams are those you love and who love you, whom you pray for and who pray for you. The worst of your Imams are those you hate and who hate you, and whom you curse and who curse you." He said, "We said, 'Messenger of Allah, should we depose them?' He said, 'No, not as long as they establish the prayer among you. No, not as long as they establish the prayer among you.'"[Muslim]

662. 'Iyad ibn Himar said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The people of the Garden are three: a man in power who is just and successful in fulfilling his duty; a merciful man who is kind-hearted to all his relatives and all the Muslims; and an abstinent, modest man with a family.'" [Muslim]

80. Chapter: On the obligation to obey those in authority as long as it is not a wrong action, and the prohibition against obeying them in an act of rebellion against Allah

Allah Almighty says, "O you who believe! Obey Allah, and obey the Messenger, and those in command among you." (W4:58; H4:59)

663. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "A Muslim man must hear and obey both in respect of what he likes and dislikes, unless he is commanded to do a wrong action. If he is commanded to do a wrong action, he should not hear or obey." [Agreed upon]

664. Ibn 'Umar said, "When we used to give allegiance to the Messenger of Allah, may Allah bless him and grant him peace, to hear and obey, he would say to us, 'In so far as you are able.'" [Agreed upon]

665. Ibn 'Umar said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Anyone who removes his hand from obedience will meet Allah on the Day of Rising with no proof. Anyone who dies without having given the oath of allegiance will die the death of the Jahiliyya.'" [Muslim]

In a variant of his, "Whoever dies split off from the community will die the death of Jahiliyya."

666. Anas said, "The Messenger of Allah, may Allah bless him and grant him peace, said, "Hear and obey, even if an Abyssinian slave with a head like a raisin is appointed over you." [al-Bukhari]

667. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "You must hear and obey both in your hardship and your ease and with regard to what pleases you and what you dislike and even if you do not get your due." [Muslim]

668. 'Abdullah ibn 'Amr said, "Once we were with the Messenger of Allah, may Allah bless him and grant him peace, on a journey and we halted to pitch camp. Some of us were mending wool tents and some of us were shooting arrows against one another, and some of us were with their camels. Then the caller of the Messenger of Allah called out, 'The prayer will be done together.' So we gathered round the Messenger of Allah and he said, 'There was no Prophet before me but that it was a duty for him to direct his community to a good that he knew for them and to warn them against an evil that he knew for them. The well-being of this community of mine has been put at its beginning while the last of it will be afflicted by trials and matters which you dislike. Seditions will come and each will seem worse than the one before it. A sedition will come and the believer will say, "This is my destruction," and then it will depart. And another sedition will come and the believer will say, "This is it! This is it!." Anyone who wants to be removed from the Fire and to enter the Garden and to have death come to him while he believes in Allah and the Last Day should give to other people what he wants to be given to himself. Whoever gives allegiance to an Imam, let him give it with the clasp of his hand and the core of his heart. Let him obey him if he can. If another comes to depose him then strike the neck of that other.'" [Muslim]

669. Abu Hunayda Wa'il ibn Hujr said, "Salama ibn Yazid al-Ju'fi asked the Messenger of Allah, may Allah bless him and grant him peace, and said, 'O Prophet of Allah! What is your opinion if amirs are put in charge of us who ask us for their rights and deny us our rights? What do you command us to do?' He turned from him. Then he asked him and the Messenger of Allah said, 'Hear and obey. They owe what they are charged with and you owe what you are charged with." [Muslim]

670. 'Abdullah ibn Mas'ud said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'After I am gone there will be misappropriation and matters of which you disapprove.' They said, 'O Messenger of Allah, what do you command us to do?' He said, 'To fulfil the rights you owe to others and to ask Allah for what is owed to you.'" [Agreed upon]

671. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Whoever obeys me has obeyed Allah and whoever disobeys me has disobeyed Allah. Whoever obeys the amir has obeyed me and whoever disobeys the amir has disobeyed me.'" [Agreed upon]

672. Ibn 'Abbas reported that the Messenger of Allah said, "Anyone who dislikes something from his amir should be patient. Anyone who abandons obedience to the amir for even a short time dies the death of the Jahiliyya." [Agreed upon]

673. Abu Bakra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Anyone who demeans the Sultan will be demeaned by Allah.'" [at-Tirmidhi]

81. Chapter: On the prohibition against seeking authority and the option of not accepting it if it is not specific to him or if he is not required

Allah Almighty says, "That Abode of the Next World: We grant it to those who do not seek to exalt themselves in the earth or to cause corruption in it. The successful outcome is for the godfearing." (28:83)

674. Abu Sa'id 'Abdu'r-Rahman ibn Samura said, "The Messenger of Allah, may Allah bless him and grant him peace, said to me, 'O 'Abdu'r-Rahman ibn Samura. Do not ask for leadership. If you are given it without asking for it, you will be helped in it. If you are given it through asking for it, it will be up to you. If you make a vow and then see something other than it which is better than it, then do that which is better and expiate your oath.'" [Agreed upon]

675. Abu Dharr said, "The Messenger of Allah, may Allah bless him and grant him peace, said to me, 'O Abu Dharr! I see that you are weak and I want for you what I want for myself. You will never be put in charge of even two men nor be put in charge of the property of an orphan.'" [Muslim]

676. Abu Dharr said, "I said, 'Messenger of Allah, why do you not appoint me?' He clapped me on the shoulder with his hand and then said, 'Abu Dharr, you are weak. It is a trust, and on the Day of Rising it will be disgrace and regret except for the man who takes it as it should be taken and fulfils what is demanded of him in respect of it.'" [Muslim]

677. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "You will covet leadership, but it will be a source of regret on the Day of Rising." [al-Bukhari]

82. Chapter: On encouraging the Sultan, qadi and others in authority to adopt a righteous counsellor and warning them against bad company and accepting their advice

Allah Almighty says, "On that Day the closest friends will be enemies to another - except for the godfearing." (43:67)

678. Abu Sa'id and Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah did not send a Prophet nor appoint a khalif without him having two counsellors, one counsellor commanding the right and encouraging it, and one counsellor commanding the wrong and encouraging it. The one protected is the one that Allah protects." [al-Bukhari]

679. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'When Allah desires good for the amir, He gives him a truthful wazir. If he forgets, he reminds him. If he remembers, he helps him. If He desires other than that for him, He gives him a bad wazir. If he forgets, he does not remind him, and if he remembers, he does not help him.'" [Abu Dawud]

83. Chapter: On the Prohibition against granting appointment as amirs and judges and positions of authority to those who asked for it or indirectly express desire for that

680. Abu Musa al-Ash'ari said, "I visited the Prophet, may Allah bless him and grant him peace, with two of my cousins. One of them said, 'Messenger of Allah, give us authority over some of what Allah, the Mighty and Exalted, has appointed you over.' The other said something similar. He said, 'By Allah, we will not appoint anyone over this matter who asks for it nor anyone who is eager for it." [Agreed upon]

84. Chapter: On modesty and its excellence, and encouraging people to affect it

681. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, passed by one of the men of the Ansar who was admonishing his brother for being too modest. The Messenger of Allah, may Allah bless him and grant him peace, said, "Let him be. Modesty is part of belief." [Agreed upon]

682. 'Imran ibn Husayn reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Modesty only brings good." [Agreed upon]

In a variant of Muslim, "Modesty is all good."

683. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Belief has over seventy – or over sixty – branches. The best of which is the words, 'There is no god but Allah,' and the least of which is removing an obstruction from the road. Modesty is a branch of belief." [Agreed upon]

684. Abu Sa'id al-Khudri said, "The Messenger of Allah, may Allah bless him and grant him peace, was more modest than a virgin in her tent. When he saw something he disliked, we could see it in his face." [Agreed upon]

85. Chapter: On keeping secrets

Allah Almighty says, "Fulfil your contracts. Contracts will be asked about." (17:34)

685. Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The worst of people in the sight of Allah on the Day of Rising is a man who goes to his wife or his wife goes to him and then he discloses her secret." [Muslim]

686. 'Abdullah ibn 'Umar reported that when 'Umar's daughter Hafsa became a widow, 'Umar said, "I met 'Uthman ibn 'Affan and offered him Hafsa. I said, 'Would you like to marry Hafsa bint 'Umar?' He said, 'I will think about it.' I waited some days and then he met me and said, 'I do not think that I should marry at this time. Then I met Abu Bakr as-Siddiq and said, 'Would you like to marry Hafsa bint 'Umar?' Abu Bakr was silent and did not reply to me at all! I felt that more than what had happened to me with 'Uthman. I remained some days and then the Prophet, may Allah bless him and grant him peace, asked to marry her and so I married her to him. Abu Bakr met me and said, 'Perhaps you were upset at me when you proposed Hafsa to me and I did not answer you at all?' I said, 'Yes I was.' He said, 'All that prevented me from answering you regarding what you proposed to me was that I knew that the Prophet, may Allah bless him and grant him peace, had mentioned her and I would not divulge the secret of the Messenger of Allah, may Allah bless him and grant him peace. If the Prophet had relinquished her, I would have accepted her.'" [al-Bukhari]

687. 'A'isha said, "The wives of the Prophet were with him when Fatima arrived on foot. Her gait was exactly like the gait of the Messenger of Allah, may Allah bless him and grant him peace. When he saw her, he welcomed her and said, 'Welcome, my daughter.' Then he sat her down on his right or his left. Then he whispered to her and she wept bitterly. When he saw her grief, he whispered to her a second time and she smiled. I said to her, 'The Messenger of Allah, may Allah bless him and grant him peace, singled you out before his wives and spoke to you secretly and then you wept.' When the Messenger of Allah got up, I asked her, 'What did the Messenger of Allah say to you?' She said, 'I would not disclose the Messenger of Allah's secret.' When the Messenger of Allah, may Allah bless him and grant him peace, died, I said, 'I adjure you by the right I have over you, tell me what the Messenger of Allah said to you.' She said, 'Now I will. When he whispered to me the first time, he told me that Jibril had recited the Qur'an to him once or twice every year and that now he had made him recite it twice. (He said), "I think that my term

is near, so be fearful of Allah and be steadfast. I am the best forerunner for you." So I wept as you saw. When he saw my grief, he whispered to me a second time and said, "Fatima, are you not pleased to be the leader of the women of the believers or the leader of the women of this community?" So I smiled as you saw.'" [Agreed upon. This is the variant in Muslim]

688. Thabit mentioned that Anas said, "The Messenger of Allah, may Allah bless him and grant him peace, came up to me while I was playing with the other boys and greeted us. He sent me on an errand and I was late coming back to my mother. When I came, she said, 'What kept you?' I said, 'The Messenger of Allah, may Allah bless him and grant him peace, sent me on an errand.' She said, 'What errand?' I said, 'It is a secret.' She said, 'Do not tell anyone the secret of the Messenger of Allah, may Allah bless him and grant him peace.'" Anas said, "By Allah, if I were to tell it to anyone, I would tell it to you, Thabit." [Muslim]

86. Chapter: On fulfilling contracts and keeping promises

Allah says, "Fulfil your contracts. Contracts will be asked about," (17:34)

and the Almighty says, "Be true to Allah's contract when you have agreed to it." (16:91)

The Almighty says, "O you who believe! Fulfil your contracts," (5:1)

and the Almighty says, "O you who believe! Why do you say what you do not do? It is deeply abhorrent to Allah that you say what you do not do." (61:2-3)

689. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "There are three signs of a hypocrite: whenever he speaks, he lies; whenever he makes a promise, he breaks it; and whenever he is trusted, he betrays his trust." [Agreed upon]

It is added in a variant of Muslim, "Even if he fasts and prays and claims that he is a Muslim."

690. 'Abdullah ibn 'Amr ibn al-'As reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If anyone has four characteristics, he is a pure hypocrite, and if anyone has one of them, he has an aspect of hypocrisy until he gives it up: whenever he is trusted, he betrays his trust; whenever he speaks, he lies; whenever he makes an agreement, he breaks it; and whenever he quarrels, he deviates from the truth speaks falsely." [Agreed upon]

691. Jabir ibn 'Abdullah said, "The Prophet, may Allah bless him and grant him peace, said, 'If the money from Bahrayn comes, I will give you such-and-such.' The money from Bahrayn did not come until after the Prophet had died. When the money of Bahrayn arrived, Abu Bakr commanded that it be announced, 'Whoever has a promise from the Prophet, may Allah bless him and grant him peace, or a debt should come to us.' I came to him and said, 'The Prophet, may Allah bless him and grant him peace, told me such-and-such.' He gave me a double handful and I counted them and there were five hundred. He said, 'Take twice as much again.'" [Agreed upon]

87. Chapter: On the command to continue to perform good actions which are one's habit

Allah Almighty says, "Allah never changes a people's state unless they change what is in themselves," (W13:12; H13:11)

and the Almighty says, "Do not be like a woman who breaks her thread after it is strong, thereby unravelling it." (16:92)

Allah Almighty says, "And not to be like those who were given the Book before for whom the time seemed over long so that their hearts became hard," (W57:15; H57:16)

and the Almighty says, "They did not observe it as it should have been observed." (W57:26;57:27)

692. 'Abdullah ibn 'Amr ibn al-'As said, "The Messenger of Allah, may Allah bless him and grant him peace, said to me, "'Abdullah, do not be like so-and-so who used to pray at night and then stopped doing it.'" [Agreed upon]

88. Chapter: On the recommendation to speak good words and display a cheerful face when you meet someone

Allah Almighty says, "And take the believers under your wing," (15:88)

and the Almighty says, "If you had been rough or hard of heart, they would have scattered from around you." (3:159)

693. 'Adi ibn Hatim reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Protect yourselves from the Fire, even if with only half a date. If you cannot manage even that, then with a good word." [Agreed upon]

694. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "A good word is sadaqa." [Agreed upon]

695. Abu Dharr said, "The Messenger of Allah, may Allah bless him and grant him peace, said to me, "Do not think little of anything which is right, even just showing your brother a cheerful face. [Muslim]

89. Chapter: On the recommendation to speak plainly and clearly and on repeating things so that the one who did not understood them will understand

696. Anas reported that when the Prophet, may Allah bless him and grant him peace, used to say something, he would repeat it three times so that it would be understood. When he came to a people, he would greet them three times." [al-Bukhari]

697. 'A'isha said, "The words of the Messenger of Allah, may Allah bless him and grant him peace, were clear words which could be understood by all who heard them." [Abu Dawud]

90. Chapter: On listening to one's companion as long as it is not unlawful, and listening carefully to scholars and admonishers

698. Jarir ibn 'Abdullah reported that during the Farewell Hajj, the Prophet, may Allah bless him and grant him peace, said to him, "Ask the people to keep silent." Then he said, "Do not revert to unbelief after me by cutting one anothers' throats." [Agreed upon]

91. Chapter: On Admonition and moderation in it

Allah Almighty says, "Call to the way of your Lord with wisdom and fair admonition." (16:125)

699. From Abu Wa'il Shaqiq ibn Salama said, "Ibn Mas'ud used to teach us every Thursday. A man said to him, 'Abu 'Abdu'r-Rahman, I wish that you would teach us every day.' He said, 'I am prevented from doing that because I do not want to bore you

and I admonish you again and again, as the Messenger of Allah, may Allah bless him and grant him peace, admonished us again and again, out of fear of boring you." [Agreed upon]

700. Abu'l-Yaqathan 'Ammar ibn Yasir said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "The length of a man's prayer and the shortness of his oration are a sign of his understanding. So make the prayer long and the oration short." [Muslim]

701. Mu'awiya ibn al-Hakam as-Sulami said, "While I was praying with the Messenger of Allah, may Allah bless him and grant him peace, a man among the people sneezed and I said, 'May Allah show you mercy.' The people looked hard at me and I said, 'May your parents be bereaved! Why are you looking at me?' They began to hit their hands on their thighs. Then I saw that they were trying to make me be silent so I was silent. When the Messenger of Allah, may Allah bless him and grant him peace, had finished praying - may my father and mother be his ransom, I have never seen a better teacher before or after him - by Allah, he did not rebuke me or hit me or abuse me. He merely said, 'It is not fitting to have any speech from people in the prayer. It is only glorification and proclaiming Allah great and reciting the Qur'an.' Or as the Messenger of Allah said. I said, 'Messenger of Allah, I was until recently in a state of pre-Islamic ignorance but Islam has now come to us. There are still men among us who go to the soothsayers.' He said, 'Do not go to them.' I said, 'Among us there are still men who follow omens.' He said, 'That is something which they find in their breasts. They should not be influenced by them.'" [Muslim]

702. Al-'Irbad ibn Sariya said, "The Messenger of Allah, may Allah bless him and grant him peace, admonished us with an admonishment which made the hearts fearful and the eyes weep." [at-Tirmidhi] He mentioned the hadith and it was already given in full in the chapter on preservation of the Sunna. (Hadith 157)

92. Chapter: On Dignity and calmness

Allah Almighty says, "The slaves of the All Merciful are those who walk lightly on the earth and, who, when the ignorant speak to them, say, 'Peace.'" (25:63)

703. 'A'isha said, "I never saw the Messenger of Allah, may Allah bless him and grant him peace, laugh so much that the inside of his mouth showed. He used only to smile." [Agreed upon]

93. Chapter: On the Recommendation of going to the prayer and to knowledge and other forms of worship with calmness and dignity

Allah Almighty says, "As for those who honour Allah's sacred rites, that comes from taqwa in their hearts." (22:32)

704. Abu Hurayra reported: "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'When the prayer is done, do not come to it running. Come to it walking. You must be tranquil. Pray what you catch and complete what you miss.'" [Agreed upon]

Muslim added in a variant of his, "When one of you makes for the prayer, he is in the prayer."

705. Ibn 'Abbas said that he was close to the Prophet, may Allah bless him and grant him peace, on the Day of 'Arafat and the Prophet heard behind him a harsh rebuke and a blow and the cry of a camel. He pointed at them with his whip and said, 'O people! You must be calm. Piety is not a matter of speed.'" [Muslim]

94. Chapter: On Honouring the guest

Allah says, "Has the story reached you of the honoured guests of Ibrahim? When they entered his dwelling and said, 'Peace! 'He said, 'Peace! O people unknown to us.' So he slipped off to his household and brought a fattened calf. He offered it to them. He exclaimed, 'Do you not then eat?'" (51:24-27)

Allah says, "His people came running to him excitedly. They were long used to committing evil acts. He said, 'O my people! Here are my daughters. They are purer for you. So fear Allah and do not shame me with my guests. Is there not one rightly-guided man among you?'" (W11:77; H11:78)

706. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who believes in Allah and the Last Day should honour his guest. Anyone who believes in Allah and the Last Day, should maintain ties of kinship. Anyone who believes in Allah and the Last Day, should speak well or be silent." [Agreed upon]

707. Abu Shurayh Khuwaylid ibn 'Amr al-Khuza'i said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Anyone who believes in Allah and the Last Day should honour his guest as his due.' They said, 'What is his due, Messenger of Allah?' He said, 'A day and a night. Hospitality is for three days, and what is beyond that is sadaqa for him.'" [Agreed upon]

In a variant of Muslim, "It is not lawful for a Muslim to stay with his brother so long that he makes him fall into sin." They said, "Messenger of Allah, how can he make him fall into sin?" He said, "By staying with him when he has nothing to offer him."

95. Chapter: On the recommendation to convey good news and congratulate people

Allah Almighty says, "So give good news to My slaves. Those who listen well to what is said and follow the best of it," (W39:16-17; H39:17-18)

and the Almighty says, "Their Lord gives them the good news of His mercy and good pleasure and Gardens where they will enjoy everlasting delight" (9:21)

The Almighty says, "Rejoice in the Garden you have been promised," (W41:29; H41:30)

and the Almighty says, "We gave him the good news of a forbearing boy." (37:101)

The Almighty says, "Our messengers brought the good news to Ibrahim," (W11:68; H11:69)

and the Almighty says, "His wife was standing there and laughed. So We gave her the good news of Ishaq, and beyond Ishaq, Ya'qub." (W11:70; H11:71)

The Almighty says, "The angels called out to him while he was standing in prayer in the Upper Room: 'Allah gives you the good news of Yahya'," (W3:38; H3:39)

and the Almighty says, "When the angels said, 'Maryam, Your Lord gives you the good news of a Word from Him. His name is the Messiah, 'Isa, son of Maryam.'" (3:45)

708. Abu Ibrahim, and it is said Abu Muhammad or Abu Mu'awiya, 'Abdullah ibn Abi Awfa reported that the Messenger of Allah, may Allah bless him and grant him peace, gave Khadija the good news of a house of pearls in the Garden, in which there is no shouting and no fatigue." [Agreed upon]

709. Abu Musa al-Ash'ari did wudu' in his house and then went out and said, "I will stay close to the Messenger of Allah, may Allah bless him and grant him peace, and be with him on this day." He went to the mosque and asked where the Prophet was and they said, "He went there." He said, "I followed after him asking about him until he entered the Well of Aris. I sat at the gate until the Messenger of Allah, may Allah bless him and grant him peace, had finished and was doing wudu'. I went up to him and he was sitting at the Well of Aris on the middle of the rim with his legs dangling into the well. I greeted him and then went and sat at the gate. I said, 'I will be the doorkeeper of the Messenger of Allah today.' Abu Bakr came and knocked at the door. I said, 'Who is it?' He said, 'Abu Bakr.' I said, 'Hold on!' I went and said, 'Messenger of Allah, it is Abu Bakr asking permission to come in.' He said, 'Let him in and give him the good news of the Garden.' I went and said to Abu Bakr, 'Enter and the Messenger of Allah gives you the good news of the Garden.' Abu Bakr went in and sat at the right side of the Prophet on the rim and dangled his feet in the well as the Messenger of Allah, may Allah bless him and grant him peace, had done, uncovering his legs. Then I went back and sat down. I had left my brother at home doing wudu' intending to join me. I said, 'If Allah desires good for someone' - meaning his brother - 'He will bring him.' Then a man moved the gate and I said, 'Who is it?' He said, ''Umar ibn al-Khattab.' I said, 'Hold on!' Then I went to the Messenger of Allah and greeted him and said, 'It is 'Umar asking permission to come in.' He said, 'Let him in and give him the good news of the Garden.' I went to 'Umar and said, 'Enter and the Messenger of Allah gives you the good news of the Garden.' 'Umar went in and sat at the left side of the Prophet on the rim and dangled his feet in the well like the Messenger of Allah, may Allah bless him and grant him peace. Then I went back and sat down. I said, 'If Allah desires good for someone' - meaning his brother - 'He will bring him.' Then a man moved the gate and I said, 'Who is it?' He said, ''Uthman ibn 'Affan.' I said, 'Hold on!' Then I went to the Prophet, may Allah bless him and grant him peace, and told him. He said, 'Let him in and give him the good news of the Garden as well as an affliction which will befall him.' I came and said, 'Enter and the Messenger of Allah gives you the good news of the Garden as well as an affliction which will befall you.' He entered and found the rim fully occupied, so he sat opposite them on the other side." Sa'id ibn al-Musayyab said, "I interpreted it as their graves." [Agreed upon]

There is an addition in a variant, "The Messenger of Allah commanded me to guard the door." Also, "When 'Uthman was given the good news, he praised Allah Almighty and then said, 'Allah is the One who is asked for help.'"

710. Abu Hurayra said, "We were sitting around the Messenger of Allah, may Allah bless him and grant him peace, and Abu Bakr and 'Umar were among us in a group and the Messenger of Allah rose up from among us and was slow in coming back to us and we were afraid that something had happened to him while he was not with us. We were alarmed and got up. I was the first to be alarmed and I went out to look for the Messenger of Allah, may Allah bless him and grant him peace, and I came upon him in a garden belonging to the Ansar belonging to the Banu'n-Najjar. I walked round it to see if I could find its door but I did not find it. There was a brook which flowed into the garden from a well outside it. A brook is a small stream and I crawled along it and got inside to where the Messenger of Allah was. He said, 'Abu Hurayra?' I said, 'Yes, Messenger of Allah.' He said, 'What are you doing?' I said, 'You were among us and then you got up and were slow coming back to us and we were afraid that something had happened to you and became alarmed. I was the first to be alarmed and I came to this garden and crawled along like a fox does. The others are behind me.' He said, 'Abu Hurayra!' and he gave me his sandals. He said, 'Take these two sandals of mine and give the good news of the Garden to whoever you meet in front of this garden who testifies that "There is no god but Allah", his heart being certain of it.'" He mentioned the full hadith. [Muslim]

711. Shamasa said, "We were with 'Amr ibn al-'As when he was near to death. He wept for a long time and turned his face to the wall. His son began to say, 'Father, did not the Messenger of Allah, may Allah bless him and grant him peace, give you the good news of that? Did not the Messenger of Allah, may Allah bless him and grant him peace, give you the good news of that?' He turned his face and said, 'The best we can prepare is the testimony of "There is no god but Allah and Muhammad is the Messenger of Allah." I have been through three stages. I remember when there was no one with greater enmity for the Messenger of Allah,may Allah bless him and grant him peace, than I and I wanted nothing more than to have power over him so I could kill him.

If I had died in that state, I would have been one of the people of the Fire. When Allah put Islam into my heart, I came to the Prophet, may Allah bless him and grant him peace, and said, 'Extend your right hand so that I can offer you allegiance.' He stretched out his right hand and I withdrew my hand. He said, 'What is wrong, 'Amr?' I said, 'I want to make a condition.' He said, 'What is your condition?' I said, 'That I be forgiven.' He said, 'Do you not know that Islam wipes out everything before it and that emigration wipes out everything before it and that the pilgrimage wipes out everything before it?' There was no one I loved more than the Messenger of Allah, may Allah bless him and grant him peace, and no one was more esteemed in my eyes than him. I could not look him full in the face out of respect for him. If I were to be asked to describe him, I would not be able to because I could not look him full in the face. If I had died in that state, I hope that I would have been one of the people of the Garden. Then we were put in charge of things and I do not know what my state is in respect of them. When I die, no female mourner nor fire should accompany me. When you bury me, then throw the earth over me gently. Then stand around my grave for as long as it takes to slaughter a camel and divide its meat so that I can be comforted by you and see what answer I should make to the messengers of my Lord." [Muslim]

96. Chapter: On someone saying farewell and his advice when he departs on a journey and supplication for him and by him

Allah Almighty says, "Ibrahim directed his sons to this, as did Ya'qub: 'My sons! Allah has chosen this deen for you so do not die except as Muslims.' Or were you present when death came to Ya'qub and he said to his sons, 'What will you worship when I have gone?' They said, 'We will worship your God, the God of your forefathers, Ibrahim and Isma'il and Ishaq – one God. We are Muslims submitting to Him.'" (W2:131-132; H2:132-133)

712. There is the hadith of Zayd ibn Arqam which was already included in the chapter of honouring the people of the House of the Messenger of Allah. He said, "The Messenger of Allah, may Allah bless him and grant him peace, stood up to speak to us. He praised and glorified Allah and warned and reminded. Then he said, 'O people, I am a mortal to whom the messenger of my Lord is about to come and I will answer. I am leaving two great things among you. The first of them is the Book of Allah which contains guidance and light. So take the Book of Allah and cling firmly to it.' He promoted the Book of Allah and stimulated our desire for it. Then he said, 'The people of my House. I remind you of Allah in respect of the people of my House.'" [Muslim]

713. Abu Sulayman Malik ibn al-Huwayrith said, "We went to the Prophet, may Allah bless him and grant him peace, and we were a group of young men. We stayed with him for twenty days and the Prophet was kind and merciful. He thought that we were missing our families and asked about those we had left behind. He said, 'Return to your country and stay among them, teach them and instruct them. They should pray such-and-such at such-and-such a time and such-and-such a prayer at such-and-such a time. When it is time for prayer, one of you should give the adhan and the oldest of you should be the Imam " [Agreed upon]

714. 'Umar ibn al-Khattab said, "I asked the Prophet's permission to make 'umra and he gave me permission and said, 'My brother, do not forget us in your supplication.' He spoke a word which I would not be happy to exchange for the whole of this world." [Abu Dawud and at-Tirmidhi]

In one variant, he said, "Give us a share in your supplication, my brother."

715. Salim ibn 'Abdullah ibn 'Umar reported that 'Abdullah ibn 'Umar used to say to a man when he was about to travel, "Come near to me so that I can say farewell to you as the Messenger of Allah, may Allah bless him and grant him peace, used to say farewell to us, saying, 'I commend to Allah your deen and your trust and your final actions." [at-Tirmidhi]

716. 'Abdullah ibn Yazid al-Khatmi the Companion said, "When the Messenger of Allah, may Allah bless him and grant him peace, wanted to say farewell to the army, he said, 'I commend to Allah your deen and your trust and your final actions.'" [Abu Dawud]

717. Anas said, "A man came to the Prophet, may Allah bless him and grant him peace, and said, 'Messenger of Allah, I want to travel, so provision me.' He said, 'May Allah provision you with taqwa.' He said, 'Give me more.' He said, 'And forgive your wrong actions.' He said, 'Give me more.' He said, 'And may He make good easy for you wherever you are.'" [at-Tirmidhi]

97. Chapter: On the Istikhara and consultation

Allah says, "consult with them about the matter," (3:159)

and the Almighty says, "who manage their affairs by mutual consultation." (W42:35; H42:38)

718. Jabir said, "The Messenger of Allah, may Allah bless him and grant him peace, used to teach us the istikhara, asking for the good in all matters, as he would teach us a sura of the Qur'an. He said, 'When one of you is intending to do something, he should pray two rak'ats outside the obligatory prayer and then say, 'O Allah, I ask You for the best by Your knowledge and I ask You for strength by Your power and I ask You for some of Your immense bounty. You have power and I do not. You know and I do not. You are the Knower of the Unseen worlds. O Allah, if You know that this matter is good for me in my deen and my livelihood and the end of my affair (or he said, 'my affair sooner and later'), then ordain it for me and make it easy for me and then bless me in it. If You know that this matter is bad for me in my deen and my livelihood and the end of my affair (or he said, 'my affair sooner and later'), then avert it from me and avert me from it and ordain something better for me wherever it may lie and make me content with it.' He added, 'Then he should name the thing he wants to do.'" [al-Bukhari]

98. Chapter: On the Recommendation on going to the 'Id, visiting the sick, going on hajj, expeditions, funerals, etc, by one route, and returning by a different route in increase the number of places of worship

719. Jabir said, "When it was the day of the 'Id, the Prophet, may Allah bless him and grant him peace, used to return by a different route." [al-Bukhari]

720. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, used to go out by the ash-Shajara road and enter by the al-Mu'arras road. When he entered Makka, he entered from ath-Thaniya al-'Ula and left by ath-Thaniya as-Sufla. [Agreed upon]

99. Chapter: The recommendation to use the right first in things that entail honour, like wudu', ghusl, and tayammum, putting on clothes, shoes, leather socks and trousers, entering the mosque, using the siwak stick, using kohl, cutting nails, trimming the moustache, plucking the armpit and shaving the head, giving the salam in the prayer, eating and drinking, shaking hands, greeting the Black Stone, leaving the lavatory, taking the gift, and other such things. The recommendation to use the left in the opposite of that, like blowing the nose, spitting, entering the lavatory and leaving the mosque, removing leather socks, sandals, trousers and clothes, cleaning oneself in the lavatory, doing unclean things, and the like

Allah Almighty says, "As for him who is given his Book in his right hand, he will say, 'Here, come and read my Book!'" (W69:18; H69:19)

and the Almighty says, "The Companions of the Right. What of the Companions of the Right? The Companions of the Left. What of the Companions of the Left?" (W56:8-11; H56:8-9)

721. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, liked to begin with the right in all things - in purification, combing his hair and putting on his shoes. [Agreed upon]

722. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, used his right hand for purification and eating, and his left for the lavatory and whatever was offensive." [Abu Dawud]

723. Umm 'Atiya reported that the Prophet, may Allah bless him and grant him peace, told the women when they were washing his daughter Zaynab, "Begin with her right hand side and the places which are washed in wudu'." [Agreed upon]

724. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you puts on sandals, he should start with the right foot and when he removes them, he should start with the left foot so that the first sandal he puts on and the last he takes off is the right one." [Agreed upon]

725. Hafsa reported that the Messenger of Allah, may Allah bless him and grant him peace, used to use his right hand for food, drink and clothes, and he would use his left hand for other things. [Abu Dawud and at-Tirmidhi]

726. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you dress and when you do wudu', begin with your right." [Abu Dawud and at-Tirmidhi]

727. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, arrived in Mina and went to the Jamra and stoned it. Then he went to his place in Mina and sacrificed. Then he said to the barber, 'Take it off,' indicating his right side and then his left. Then he began to give it [his hair] to the people." [Agreed upon]

In one variant, "When he had stoned the Jamra and completed his sacrifice and wanted to shave his head, he indicated his right side to the barber and had it shaved. Then he called Abu Talha al-Ansari and gave it [his hair] to him. Then he indicated the left side and said, 'Shave.' He had it shaved and gave it [his hair] to Abu Talha and said, 'Divide it between the people.'"

100. Chapter: On saying the basmala when starting to eat and praising Allah afterwards

728. 'Umar ibn Abu Salama said, "The Messenger of Allah, may Allah bless him and grant him peace, said to me, 'Say the name of Allah and eat with your right hand and eat what is in front of you." [Agreed upon]

729. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'When one of you eats, he should mention the name of Allah Almighty. If he forgets to mention the name of Allah Almighty at the beginning, he should say, "In the name of Allah, the first of it and the last of it."'" [Abu Dawud and at-Tirmidhi]

730. Jabir said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'When a man enters his house and mentions the name of Allah Almighty both when he enters and when he eats, Shaytan says to his companions, "You have no lodging and no meal." When he enters and does not mention Allah Almighty when he enters, Shaytan says, "You have lodging." When he does not mention Allah Almighty when he eats, he says, "You have lodging and a meal."'" [Muslim]

731. Hudhayfa said, "When we went to eat with the Messenger of Allah, may Allah bless him and grant him peace, we did not put our hands in until the Messenger of Allah had first put in his hand. Once we went for food with him and a slavegirl came as if driven [by hunger] and began to put her hand in the food. the Messenger of Allah, may Allah bless him and grant him peace, took hold of her hand. then a bedouin came as if driven [by hunger] and he also took hold of his hand. The Messenger of Allah, may Allah bless him and grant him peace, said, "Shaytan tries to make food lawful for himself by not having the name of Allah Almighty mentioned over it. He brought this slavegirl to make it lawful for himself and so I took hold of her hand. Then he brought this bedouin to make it lawful for himself and I took hold of his hand. By the One in whose name my soul is, his hand is in my hand with their hands." Then he mentioned the name of Allah Almighty and ate.'" [Muslim]

732. Umayya ibn Makhshi said, "The Messenger of Allah, may Allah bless him and grant him peace, was sitting with a man while he was eating. He did not say 'In the name of Allah' until one morsel of his food remained. When he lifted it to his mouth, he said, 'In the name of Allah, the first of it and the last of it.' The Messenger of Allah laughed and then said, 'Shaytan continued to eat with him. When he mentioned the name of Allah, he vomited what was in his stomach.'" [Abu Dawud and an-Nasa'i]

733. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, was eating some food along with six of his Companions when a desert Arab came and ate it up in two mouthfuls. The Messenger of Allah, may Allah bless him and grant him peace, said, 'If he had said the name of Allah, it would have been enough for all of you.'" [at-Tirmidhi]

734. Abu Umama reported that when the Prophet, may Allah bless him and grant him peace, finished his meal, he would say, 'Much praise be to Allah, pure [free of self seeking] and blessed praise, for food which is not final or conclusive and of which our Lord has no need.'" [al-Bukhari]

735. Mu'adh ibn Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever eats food and says, 'Praise be to Allah who gave me this and provided me with it without any strength or power on my part,' will be forgiven his previous wrong actions." [Abu Dawud and at-Tirmidhi]

101. Chapter: On not criticising food and the recommendation to praise it

736. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, never criticised food. If he liked it, he ate it, and if he disliked it, he left it." [Agreed upon]

737. Jabir reported that the Prophet, may Allah bless him and grant him peace, asked his family for a condiment and they said, "We only have vinegar." He asked for it and began to eat, saying, "Vinegar is an excellent condiment. Vinegar is an excellent condiment." [Muslim]

102. Chapter: On what someone says when food is brought when he is fasting and he does not break his fast

738. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you is invited he should respond to the invitation. If he is fasting, he should make a supplication, and if he is not fasting, he should eat." [Muslim]

103. Chapter: On what someone says when invited to eat and is followed by someone

739. Abu Mas'ud al-Badri said, "A man invited the Prophet, may Allah bless him and grant him peace, to a meal he had prepared for him and four others. A man followed them. When he reached the door, the Prophet, may Allah bless him and grant him peace, said, 'This man has followed us. If you like, you can give him permission, and if you like, he will go back.' He said, 'I give him permission, Messenger of Allah.'" [Agreed upon]

104. Chapter: On eating from in front of one and instructing someone who eats badly

740. 'Amr ibn Salama said, "I was a boy in the care of the Messenger of Allah, may Allah bless him and grant him peace, and my hand used to go all around in the plate. The Messenger of Allah, may Allah bless him and grant him peace, said to me, 'Boy, say the name of Allah and eat with your right hand and eat from what is in front of you.'" [Agreed upon]

741. Salama ibn 'Amr ibn al-Akwa' related that a man ate with the Messenger of Allah, may Allah bless him and grant him peace, using his left hand, and he said, "Eat with your right hand." He said, "I cannot." He said, "Then you cannot." Only pride had stopped him and he could not raise it to his mouth. [Muslim]

105. Chapter: On the prohibition against joining two dates or the like together when a group eat without his companions' permission

742. Jabala ibn Suhaym said, "We were afflicted by a year of drought while we were with Ibn az-Zubayr and were given some dates. 'Abdullah ibn 'Umar passed by us while we were eating and said, 'Do not eat two at once. The Prophet, may Allah bless him and grant him peace, forbade eating two once. Then he said, 'unless a man asks his brother for permission.'" [Agreed upon]

106. Chapter: What one says and does when he eats without becoming full

743. Wahshi ibn Harb related that the Companions of the Messenger of Allah, may Allah bless him and grant him peace, said, "Messenger of Allah, we eat and do not become full." He said, "Perhaps you eat separately?" They said, "Yes, we do." He said, "Gather together for your food and mention the name of Allah and you will find blessing in it." {Abu Dawud

107. Chapter: On the command to eat from the side of the dish and the prohibition against eating from the middle

It contains the words of the Prophet, may Allah bless him and grant him peace, "Eat from it front of you," which was already given.

744. Ibn 'Abbas reported that the Prophet, may Allah bless him and grant him peace, said, "Blessing descends in the middle of the food, so eat from the sides and do not eat from the middle." [Abu Dawud and at-Tirmidhi]

745. 'Abdullah ibn Busr said, "The Messenger of Allah, may Allah bless him and grant him peace, had a bowl called al-Gharra' which had four legs. When it was mid-morning and they had prayed Duha, he was brought that bowl, i.e. there was tharid [stew] in it, and they gathered around it. When there were a lot of people, the Messenger of Allah sat in a kneeling position. A desert Arab said, 'What is this way of sitting?' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Allah has made me a noble slave. He did not make me a stubborn tyrant.' Then the Messenger of Allah, may Allah bless him and grant him peace, said, 'Eat from its sides and leave the top in which the blessing lies.'" [Abu Dawud]

108. Chapter: On it being disliked to eat reclining

746. Abu Juhayfa Wahb ibn 'Abdullah said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'I do not eat reclining.'" [al-Bukhari

747. Anas said, "I saw the Messenger of Allah, may Allah bless him and grant him peace, sitting with his legs drawn up eating dates." [Muslim]

109: Chapter: On the Recommendation to eat with three fingers and the recommendation to lick the fingers. It being disliked to wipe them before licking them. The recommendation to lick the plate and pick up the morsel which has fallen and eat it. Permission to wipe the hand on the arm, foot, etc. after licking it

748. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you eats, he should not wipe his fingers until he has licked them or had them licked." [Agreed upon]

749. Ka'b ibn Malik said, "I saw the Messenger of Allah, may Allah bless him and grant him peace, eating with three fingers. When he finished, he licked them." [Muslim]

750. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, commanded that both the fingers and the plate should be licked. He said, "You do not know in what part of the food the blessing lies." [Muslim]

751. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If one of you drops a morsel, he should pick it up and wipe off any dirt on it and eat it and not leave it for Shaytan. He should not wipe his hand with a cloth until he has licked his fingers. He does not know in what part of the food the blessing lies." [Muslim]

752. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Shaytan is present with each one of you in everything he does, even when he is eating. If you drop a morsel, you should pick it up and wipe off any dirt on it and then eat it and not leave it for Shaytan. When you finish, you should wipe your fingers. You do not know in what part of food the blessing lies." [Muslim]

753. Anas said, "When he ate, the Messenger of Allah, may Allah bless him and grant him peace, would lick his three fingers, and he said, 'If one of you drops a morsel, he should pick it up and wipe off any dirt on it and then eat it and not leave it for Shaytan.' He commanded us to wipe the plate and said, 'You do not know in what part of the food the blessing lies.'" [Muslim]

754. Sa'id ibn al-Harith said that he asked Jabir about doing wudu' on account of eating something that had been touched by fire (i.e. cooked). He said, 'No. In the time of the Prophet, may Allah bless him and grant him peace, we only had such food on rare occasions. When we had it, we did not have napkins, and would wipe our fingers on our palms, forearms and feet. Then we would pray without doing wudu'." [al-Bukhari]

110. Chapter: On a lot of hands for the food

755. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Food for two is enough for three, and food for three is enough for four." [Agreed upon]

756. Jabir said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "The food of one person is enough for two, food for two is enough for four, and food for four is enough for eight." [Muslim]

111. Chapter: On the proper manner of drinking and the recommendation to take three breaths outside the vessel and it being disliked to breathe into the vessel. The recommendation to pass the vessel around to the right

757. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, used to take three breaths while drinking. [Agreed upon]

758. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not drink at one go like the camel, rather drink taking two or three breaths. Say the name of Allah when you drink and praise Him when you finish." [at-Tirmidhi]

759. Abu Qatada reported that the Prophet, may Allah bless him and grant him peace, forbade blowing into the drinking vessel." [Agreed upon]

760. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, was brought some milk mixed with water. On his right was a bedouin and on his left was Abu Bakr. He drank and then gave it to the bedouin, saying, "The right and then the right." [Agreed upon]

761. Sahl ibn Sa'd reported that the Messenger of Allah, may Allah bless him and grant him peace, was brought a drink and drank some of it, and there was a boy on his right and old men on his left. He said to the boy, "Will you give me permission to give it to them?" The boy said, "No, by Allah, Messenger of Allah! I will not give anyone else preference where my share from you is concerned!" and the Messenger of Allah, may Allah bless him and grant him peace, placed it in his hand. [Agreed upon]

112. Chapter: On it being disliked to drink from the mouth of the vessel, and the clarification that the dislike is not a prohibition

762. Abu Sa'id al-Khudri said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade folding the mouths of waterskins inside out, i.e. folding back their mouths and drinking directly from them." [Agreed upon]

763. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade drinking from the mouth of a waterskin." [Agreed upon]

764. Umm Thabit Kabsha bint Thabit, the sister of Hassan ibn Thabit said, "The Messenger of Allah, may Allah bless him and grant him peace, visited us and drank from the mouth of a hanging water-skin. I went to its mouth and cut it off." [at-Tirmidhi]

She cut it off in order to preserve the place which the mouth of the Messenger of Allah, may Allah bless him and grant him peace, had touched and to seek its blessing and to protect it from being soiled. This hadith can be applied to make the permission clear. The first two hadiths clarify the best and most perfect way to act, and Allah knows best.

113. Chapter: On it being disliked to blow on drinks

765. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, forbade blowing into drink. A man said, "What if I see some impurity in the vessel?" He said, "Pour it out." He said, "My thirst is not quenched in one breath." He said, "Then take the vessel away from your mouth." [at-Tirmidhi]

766. Ibn 'Abbas reported that the Prophet, may Allah bless him and grant him peace, forbade breathing into a vessel or blowing into it." [at-Tirmidhi]

114. Chapter: On the permission to drink while standing and clarification that it is better and more perfect to drink sitting

767. Ibn 'Abbas said, "I gave the Prophet, may Allah bless him and grant him peace, water from Zamzam and he drank while standing." [Agreed upon]

768. an-Nazzal ibn Sabra said, "'Ali came to Bab ar-Rahba and drank standing. He said, 'I saw the Messenger of Allah, may Allah bless him and grant him peace, do as you saw me doing.'" [al-Bukhari]

769. Ibn 'Umar said, "In the time of the Messenger of Allah, may Allah bless him and grant him peace, we used to eat while we were walking along and we would drink while standing." [at-Tirmidhi]

770. 'Amr ibn Shu'ayb from his father from his grandfather said, "I saw the Messenger of Allah, may Allah bless him and grant him peace, drink both standing and sitting." [at-Tirmidhi]

771. Anas reported that the Prophet, may Allah bless him and grant him peace, is that he forbade a man to drink standing. Qatada said, "We said to Anas, 'And eating?' He said, 'That is worse.'" [Muslim]

In a variant of Muslim is that the Prophet, may Allah bless him and grant him peace, disapproved of drinking while standing.

772. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "None of you should drink standing and anyone who forgets, should make himself vomit." [Muslim]

115. Chapter: On The recommendation for the one providing the drink to be the last to drink

773. Abu Qatada reported that the Prophet, may Allah bless him and grant him peace, said, "Someone who provides people with something to drink should be the last to drink." [at-Tirmidhi]

116. Chapter: On the permission to drink from all pure vessels except those made of gold and silver; the permissibility of drinking straight from rivers with the mouth without vessel or hand. The prohibition against using gold and silver vessels for eating and drinking, purification and other uses

774. Anas said, "It was the time of the prayer. Those who lived nearby went to their houses and some people remained. The Messenger of Allah, may Allah bless him and grant him peace, was brought a stone basin which was so small that he could cover it with his hand. All the people did wudu'." They said, "How many were there?" He said, "Eighty or more." [Agreed upon]

In a variant of al-Bukhari and Muslim is that the Prophet, may Allah bless him and grant him peace, called for a vessel of water and was brought a wide goblet containing some water into which put his fingers. Anas said, "I began to see water springing from between his fingers and I reckon that from seventy to eighty did wudu'."

775. 'Abdullah ibn Zayd said, "The Messenger of Allah, may Allah bless him and grant him peace, came and we brought out some water for him in a brass vessel and he did wudu'." [al-Bukhari]

776. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, visited one of the men of the Ansar with one of his Companions. The Messenger of Allah said, 'If you have some of last night's water in a skin, [we will drink that]. Otherwise, we will drink straight from the source.'" [al-Bukhari]

777. Hudhayfa said, "The Prophet, may Allah bless him and grant him peace, forbade silk and silk brocade, and drinking from gold and silver vessels." He said, "They are for them in this world and they are for you in the Next world." [Agreed upon]

778. Umm Salama reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who drinks from a silver vessel is gulping down the fire of Jahannam into his belly." [Agreed upon]

In a variant of Muslim, "Anyone who eats or drinks from gold or silver vessels..."

117. Chapter: On the recommendation to wear white clothes, and the permission to wear red, green, yellow and black, and the permission to wear cotton, hair, wool and other things except silk

Allah Almighty says, "Children of Adam! We have sent down clothing to you to conceal your private parts, and fine apparel, and the garment of godfearing – that is best!" (W7:25; H7:26)

and the Almighty says, "He has made shirts for you to protect you from the heat and shirts to protect you from each other's violence." (16:82)

779. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Wear white clothes. They are among the best clothes you have, and shroud your dead in it." [Abu Dawud and at-Tirmidhi]

780. Samura reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Wear white. It is purer and more wholesome, and shroud your dead in it." [an-Nasa'i and al-Hakim]

781. Al-Bara' said, "The Messenger of Allah, may Allah bless him and grant him peace, was of medium height. I saw him wearing a red robe and I have never seen anything finer than it." [Agreed upon]

782. Abu Juhayfa Wahb ibn 'Abdullah said, "I saw the Prophet, may Allah bless him and grant him peace, in Makka while he was at al-Batha in a red leather tent. Bilal came up with his wudu' water. Some people wet themselves [with it] and some got some of it from the others. The Prophet, may Allah bless him and grant him peace, came out wearing a red cloak - it is as if I could still see the whiteness of his legs - and did wudu'. Bilal gave the adhan and I followed his mouth to and fro as he was saying to the right and left, 'Come to the prayer. Come to success.' Then a short spear was set upright for him. He went forward and prayed. Dogs and donkeys passed in front of him without obstructing the prayer." [Agreed upon]

783. Abu Rimtha Rifa'a at-Taymi said, "I saw the Messenger of Allah, may Allah bless him and grant him peace, wearing two green garments." [Abu Dawud and at-Tirmidhi]

784. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, entered Makka on the Day of the Conquest wearing a black turban." [Muslim]

785. Abu Sa'id 'Amr ibn Hurayth said, "It is as if I could still see the Messenger of Allah, may Allah bless him and grant him peace, wearing a black turban which had its ends hanging over his shoulders." [Muslim]

One variant has that the Messenger of Allah, may Allah bless him and grant him peace, addressed the people while wearing a black turban.

786. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, was shrouded in three white garments of Sahuli cotton. None of them was a shirt or a turban." [Agreed upon]

787. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, went out one morning wearing a garment woven from black hair." [Muslim]

788. Al-Mughira ibn Shu'ba said, "I was with the Messenger of Allah, may Allah bless him and grant him peace, one night on a journey and he said to me, 'Do you have any water with you?' I said, 'Yes.' He got off his mount and walked until he was hidden by the darkness of the night. Then he came back and I poured out water from a vessel and he washed his face. He was wearing a woollen robe and the only way he could get his forearms out of it was to pull them out from underneath it. Then he washed his forearms and wiped his head. Then I stretched down to remove his leather socks and he said, 'Leave them. When I put them on I was in wudu'.' He wiped over them." [Agreed upon]

In one variant, "He was wearing a Syrian robe with narrow sleeves." In one variant. "This occurred during the Tabuk expedition."

In another variant of Muslim, "Anyone who drinks from a gold or silver vessel is gulping down fire from Jahannam into his belly."

118. Chapter: On recommending shirts

789. Umm Salama said, "The garment which the Messenger of Allah, may Allah bless him and grant him peace, liked best was the shirt." [Abu Dawud and at-Tirmidhi]

119. Chapter: On the length of the shirt, sleeve, and wrapper, and the end of the turban, and the prohibition against letting any of that hang down out of arrogance, and the dislike of it when it is without arrogance

790. Asma' bint Yazid said, "The sleeve of the shirt of the Messenger of Allah, may Allah bless him and grant him peace, reached the wrist." [Abu Dawud and at-Tirmidhi]

791. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "On the Day of Rising Allah will not look anyone who drags his garment out of arrogance." Abu Bakr said, "My wrapper drags if I do not pay attention to it." The Messenger of Allah said to him, "You are not one of those who do it out of pride." [al-Bukhari]

792. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "On the Day of Rising Allah will not look at anyone who dragged his wrapper out of arrogance." [Agreed upon]

793. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Any of a waist-wrapper which comes below the ankles is in the Fire." [al-Bukhari]

794. Abu Dharr reported that the Prophet, may Allah bless him and grant him peace, said, "There are three people that Allah will not speak to nor look at nor purify on the Day of Rising, and they will have a painful punishment." Abu Dharr said, "The Messenger of Allah, may Allah bless him and grant him peace, said it three times." Abu Dharr said, "They are ruined and have lost! Who are they, Messenger of Allah?" He said, "Someone who lets his garment hang down out of pride, someone who makes people indebted to him through doing them favours and someone who tries to sell his goods by making false oaths." [Muslim]

One variant of Muslim has, "Lets his wrapper hang down."

795. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "As for dragging the waist-wrapper, shirt or turban, on the Day of Rising Allah will not look at anyone who drags something out of arrogance." [Abu Dawud and an-Nasa'i]

796. Abu Jurayy Jabir ibn Sulaym said, "I saw a man whose opinion people consulted, and he did not say anything without them taking his opinion. I said, 'Who is this?' They said, 'The Messenger of Allah.' I said, 'On you be peace, Messenger of Allah,' twice. He said, 'Do not say, "On you be peace." "On you be peace" is the greeting to the dead. Say, "Peace be upon you."'" He said, "I said, 'You are the Messenger of Allah?' He said, 'I am the Messenger of Allah. If harm befalls you, my supplication will remove it from you. If a year of drought afflicts you, my supplication will make things grow for you. When you are in an empty land or wilderness and lose your mount, my supplication will return it to you.'" He said, 'I said, 'Advise me.' He said, 'Do not abuse anyone. (He said, "After that I abused neither free man or slave, nor a camel or a sheep.") Do not disdain any act of kindness. And speaking to your brother with a cheerful face is part of being kind. Raise your waist-wrapper to the middle of your calves. If you refuse, then to the ankles, but beware of dragging the wrapper. It is part of arrogance and Allah does not love arrogance. If a man insults you and criticises you for what he knows about you, do not criticise him for what you know concerning him. The bad effects of that are suffered by him.'" [Abu Dawud and at-Tirmidhi]

797. Abu Hurayra said, "Once while a man was praying with his wrapper hanging down, the Messenger of Allah, may Allah bless him and grant him peace, said to him, 'Go and do wudu'. He went and did wudu' and then came and he said again, 'Go and do wudu'. A man said to him, 'Messenger of Allah, why did you command him to do wudu' and then ignore his doing it?' He said, 'He was praying with his wrapper hanging down. Allah does not accept the prayer of a man who has it hanging down." [Abu Dawud]

798. Qays ibn Bishr at-Taghlibi said, "My father, who used to sit with Abu'd-Darda', reported to me, 'There was one of the Companions of the Prophet, may Allah bless him and grant him peace, in Damascus called Sahl ibn al-Hanzaliyya. He was a man who liked to be alone and he rarely sat with other people. They would pray and when the prayer was finished, he would do glorification and takbir until he returned to his family. He passed by us once when we were with Abu'd-Darda'. Abu'd-Darda' said to him, "A word will benefit us and not harm you." He said, "The Messenger of Allah, may Allah bless him and grant him peace, sent out an expedition and it returned. One of the men from it came and sat in the group in which the Messenger of Allah was sitting. The man said to his neighbour, 'If only you had seen us when we met the enemy! So-and-so attacked and stabbed and said, "Take this from me. I am the Ghifari lad." What do you think of his words?' He said, 'I only think that his reward is negated.' Another heard it and said, 'I do not see any harm in that.' They quarrelled until the Messenger of Allah, may Allah bless him and grant him peace, heard and said, 'Glory be to Allah! There is nothing wrong with being both rewarded and also given praise.'" I saw Abu'd-Darda' delighted by that and he lifted his head to him and said, "You really heard that from the Messenger of Allah?" He said, "Yes." He continued saying that to him until I said, "He will end up on his knees.'"

"'He said, 'He passed by us another day and Abu'd-Darda' said to him, "A word will benefit us and not harm you." He said, "The Messenger of Allah, may Allah bless him and grant him peace, said to us, 'Anyone who spends to look after horses is like someone who holds out his hand to give sadaqa and never withdraws it.'"

"'Then he passed by us another day and Abu'd-Darda' said to him, "A word will benefit us and not harm you." He said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'What an excellent man is Khuraym al-Asadi if only it had not been for the length of his hair and the dragging of his wrapper!' That reached Khuraym and he hastened to get hold of a knife and cut his hair to ear length and raised his waist-wrapper to the middle of his calves."

"'Then he passed by us another day and Abu'd-Darda' said to him, "A word will benefit us and not harm you." He said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'You will come to your brothers, so groom your mounts and tidy your clothes until you are like a beauty spot among the people. Allah does not like unseemliness or someone being unseemly.'"'" [Abu Dawud]

799. Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The waist-wrapper of a Muslim should reach his mid-calves, and there is no harm - i.e. there is nothing wrong - in what is between that and the ankles. Anything lower than the ankles is in the Fire. Allah will not look at anyone who drags his wrapper out of pride." [Abu Dawud]

800. Ibn 'Umar said, "I passed by the Messenger of Allah, may Allah bless him and grant him peace, with my wrapper hanging down somewhat. He said, 'Abu 'Abdullah, lift up your wrapper.' I lifted it up and then he said, 'More.' So I raised it more and I have continued to be careful about it ever since. Some of the people said, 'Up to where?' He said, 'To the middle of the calves.'" [Muslim]

801. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "On the Day of Rising Allah will not look at anyone who drags his garment out of arrogance." Umm Salama said, "What should women do with their hems?"

He said, "Let them down a handspan." She said, "Then their feet will show." He said, "Then let them down a forearm's length but no more." [Abu Dawud and at-Tirmidhi]

120. Chapter: On the recommendation to avoid fine clothing out of humility

802. Mu'adh ibn Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If anyone gives up fine clothing, which he could wear, out of humility in front of Allah , Allah will summon him on the Day of Rising in front of all other creatures to give him the choice of whatever robes of belief he wishes to wear." [at-Tirmidhi]

121. Chapter On the Recommendation to take a middle course in clothes and not to confine oneself to what is miserable without need or legitimate aim

803. 'Amr ibn Shu'ayb reported from his grandfather: "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Allah loves the token of His blessing to be seen on His slaves.'" [at-Tirmidhi]

122. Chapter: On the Prohibition against silk garments for men and them sitting and leaning on silk, while it is permitted for women to wear it

804. 'Umar ibn al-Khattab reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not wear silk. Anyone who wears it in this world will not wear it in the Next." [Agreed upon]

805. 'Umar ibn al-Khattab said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Silk is worn by those who have no share." (In the variant of al-Bukhari, "Those who have no share in the Next world.") [Agreed upon]

806. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who wears silk in this world will not wear it in the Next." [Agreed upon]

807. 'Ali said, "I saw the Messenger of Allah, may Allah bless him and grant him peace, take some silk and put it in his right hand and take some gold and put it in his left hand and then say, 'These two are unlawful for the men of my community.'" [Abu Dawud]

808. Abu Musa al-Ash'ari reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Wearing silk and gold has been forbidden for the men of the my community but is lawful for its females." [at-Tirmidhi]

809. Hudhayfa said, "The Prophet, may Allah bless him and grant him peace, forbade us to drink or eat from gold and silver vessels and to wear silk and brocade or sit on them." [al-Bukhari]

123. Chapter: On the permission to wear silk if one has the itch

810. Anas said, "The Messenger of Allah, may Allah bless him and grant him peace, made an exception in the case of az-Zubayr and 'Abdu'r-Rahman ibn 'Awf with respect to the wearing of silk because of the itch they had." [Agreed upon]

124. Chapter: On the prohibition against sitting and riding on tiger skins

811. Mu'awiya reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not ride on saddle-cloths made of silk or tiger skin." [Abu Dawud]

812. Abu'l-Malih reported from his father that the Messenger of Allah, may Allah bless him and grant him peace, forbade the skins of beasts of prey." [Abu Dawud, at-Tirmidhi and an-Nasa'i]

125. Chapter: On what one says when one puts on a new garment or shoes

813. Abu Sa'id al-Khudri said, "When the Messenger of Allah, may Allah bless him and grant him peace, put on a new garment, he would give it a name, whether it was a turban, shirt or cloak. He would say, 'O Allah, praise be to You. You have clothed me. I ask you for the good of it and the good of what it was made for. I seek refuge with you from its evil and the evil of what it was made for.'" [Abu Dawud and at-Tirmidhi]

126. Chapter: The recommendation to begin with the right when dressing

This topic has been already discussed.

127. Chapter: On the adab of sleep and lying down

814. Al-Bara' ibn 'Azib said, "When the Messenger of Allah, may Allah bless him and grant him peace, used to retire to his bed, he would lie on his right side and then say, 'O Allah, I surrender my soul to You and I turn my face to You and I entrust my affair to You and I seek Your support with hope and fear of You. There is no refuge from You but to You. I have believed in Your Book which You sent down and Your Prophet whom You sent.'" [al-Bukhari]

815. al-Bara' ibn 'Azib reported: 'The Prophet, may Allah bless him and grant him peace, said to me, 'Whenever you go to bed, do wudu' as you do wudu' for the prayer and then lie down on your right side. Then say...'" and he mentioned the rest of it and in it is, "Make that the last of the words that you utter." [Agreed upon]

816. 'A'isha said, "The Prophet , may Allah bless him and grant him peace, used to pray eleven rak'ats at night. When it was dawn, he would pray two quick rak'ats and then lie on his right side until the mu'adhdhin came and gave the adhan." [Agreed upon]

817. Hudhayfa said, "When the Prophet, may Allah bless him and grant him peace, went to bed at night, he placed his hand under his cheek and then said, 'O Allah, in Your name I die and live.' When he woke up, he said, 'Praise be to Allah who has brought me to life after He made me die and to Him is the gathering.'" [al-Bukhari]

818. Ya'ish ibn Tikhfa al-Ghifari said, "My father said, 'Once while I was lying on my stomach in the mosque, a man moved me with his foot and said, "This is a position which Allah hates."'" He said, "I looked up and it was the Messenger of Allah, may Allah bless him and grant him peace." [Abu Dawud]

819. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who sits for any length of time without mentioning Allah Almighty, will be diminished by Allah Almighty through it, and whoever lies down for any time without mentioning Allah Almighty, will be diminished by Allah Almighty through it." [Abu Dawud]

128. Chapter: On the permission to lie on one's back and put one leg across the other when one's private parts are not exposed, and the permission to sit cross-legged and sitting with one's legs drawn up

820. 'Abdullah ibn Zayd reported that he saw the Messenger of Allah, may Allah bless him and grant him peace, lying on his back in the mosque with one foot on top of the other." [Agreed upon]

821. Jabir ibn Samura said, "The Prophet, may Allah bless him and grant him peace, used to pray Fajr and then sit cross-legged where he was until the sun had become white." [Abu Dawud]

822. Ibn 'Umar said, "I saw the Messenger of Allah, may Allah bless him and grant him peace, in the courtyard of the Ka'ba with his arms around his knees like this," and he demonstrated the position. [al-Bukhari]

823. Qayla bint Makhrama said, "I saw the Prophet, may Allah bless him and grant him peace, while he was sitting cross-legged and when I saw the Messenger of Allah, may Allah bless him and grant him peace, sitting so humbly, I trembled out of fear." [Abu Dawud and at-Tirmidhi]

824. Ash-Sharid ibn Suwayd said, "The Messenger of Allah, may Allah bless him and grant him peace, passed by me when I was sitting like this - and I put my left hand behind my back and put my weight on the fleshy part under the thumb. He said, 'Do you sit in the sitting position of those with anger on them?'" [Abu Dawud]

129. Chapter: On the Adab of the Assembly and those who sit in it

825. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "None of you should make a man get up from his place and then sit in it, but you should spread out and make room." When a man got up from his place, Ibn 'Umar used not to sit there." [Agreed upon]

826. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you gets up from his place and then returns to it, he is more entitled to it." [Muslim]

827. Jabir ibn Samura said, "When we used to come to the Prophet, may Allah bless him and grant him peace, we would sit at the edge." [Abu Dawud and at-Tirmidhi]

828. Abu 'Abdullah Salman al-Farisi reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When a man does ghusl on the day of Jumu'a, making himself as pure as possible, uses hair oil or puts on any perfume he has in his house, then goes out and does not part two people, and then prays what is prescribed for him and is silent while the Imam speaks, he is forgiven everything between then and the previous Jumu'a." [al-Bukhari]

829. 'Amr ibn Shu'ayb reported from his grandfather that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is not lawful for a man to part two people without their permission." [Abu Dawud and at-Tirmidhi]

In the transmission of Abu Dawud, "No one should sit between two men except with their permission."

830. Hudhayfa ibn al-Yaman reported that the Messenger of Allah, may Allah bless him and grant him peace, cursed people who sit in the middle of a circle. [Abu Dawud]

At-Tirmidhi related from Abu Mijlaz that a man sat in the middle of a circle and Hudhayfa said, "Cursed by the tongue of Muhammad, may Allah bless him and grant him peace," or "Allah has cursed on the tongue of Muhammad, may Allah bless him and grant him peace, anyone who sits in the middle of a circle."

831. Abu Sa'id al-Khudri said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "The best of assemblies is the roomiest one." [Abu Dawud]

832. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who sits in his place and utters a lot of prattle in it, but says before getting up from it, 'Glory be to You, O Allah and by Your praise. I testify that there is no god but You. I ask Your forgiveness and I turn in repentance to You,' will be forgiven what occurred during that time." [at-Tirmidhi]

833. Abu Barza said, "The Messenger of Allah, may Allah bless him and grant him peace, used to say at the end of his life when he wanted to get up from a gathering, 'Glory be to You, O Allah, and by Your praise. I testify that there is no god but You. I ask forgiveness of You and I turn to You.' A man said, 'O Messenger of Allah, you say something which you did not say in the past.' He said, 'It is an expiation for what happened in the gathering.'" [Abu Dawud]

834. Ibn 'Umar said, "Rarely would the Messenger of Allah, may Allah bless him and grant him peace, rise from where he was sitting without making this supplication: 'O Allah, allot for us such fear of You as will come between us and acts of rebellion, and such obedience to You as will take us to Your Garden, and such certainty as will make the disasters of this world easy for us. O Allah, give us the benefit of our hearing and sight and our faculties for as long as You make us live and make it survive my death. Give us revenge on anyone who wrongs us and victory over anyone who opposes us. Do not make our disaster in our deen and do not make this world the greatest of our concerns nor the extent of our knowledge and do not give authority over us to anyone who does not show us mercy.'" [at-Tirmidhi]

835. Abu Hurayra stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "No people rise from a gathering in which they do not mention Allah Almighty without it being like rising from the carcass of a donkey and they regret it." [Abu Dawud]

836. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "No people sit in a gathering in which Allah Almighty is not mentioned and in which their Prophet, may Allah bless him and grant him peace, is not blessed without it being a cause of great diminishment for them. If He likes, He will punish them, and if He likes, He will forgive them." [at-Tirmidhi]

837. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who sits for any length of time without mentioning Allah Almighty, will be diminished by Allah Almighty through it, and whoever lies down for any time without mentioning Allah Almighty, will be diminished by Allah Almighty through it." [Abu Dawud]

130. Chapter: On Dreams and what is connected to them

Allah Almighty says, "Among His Signs is your sleep by night and day." (W30:22; H30:23)

838. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The only part of prophethood which remains are presentiments.' They said, 'What are presentiments?' He said, 'True dreams.'" [al-Bukhari]

839. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When the Time draws near, a believer's dreams will hardly ever lie, and the dream of the believer is a forty-sixth part of prophethood." [Agreed upon]

In a variant, "The most truthful of you in respect of your dreams is the most truthful of you in speech."

840. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who sees me when he is asleep has seen me awake - or it is as if he had seen me awake – Shaytan cannot take my form." [Agreed upon]

841. Abu Sa'id al-Khudri heard the Prophet, may Allah bless him and grant him peace, say, "When one of you has a dream he likes, it is from Allah Almighty, so he should praise Allah for it and should speak about it (in one variant, "He should only tell it to someone he loves.") When he sees something else which he dislikes, it is from Shaytan, so he should seek refuge from its evil and not mention it to anyone. It will not harm him." [Agreed upon]

842. Abu Qatada reported that the Prophet, may Allah bless him and grant him peace, said, "The true dream - and in one variant, the good dream - is from Allah, and the confused dream is from Shaytan. Whoever sees something he dislikes should spit to his left side three times and seek refuge from Shaytan. It will not harm him." [Agreed upon]

843. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you has a dream he dislikes, he should spit to his left three times and seek refuge from Shaytan and turn over onto his other side." [Muslim]

844. Abu'l-Asqa' Wathila ibn al-Asqa' reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "One of the greatest untruths is that of attributing a man to other than his father or of claiming to have seen in a dream something he did not see or of attributing a saying to the Messenger of Allah which he did not say." [al-Bukhari]

131. Chapter: On the Excellence of the Greeting and the command to make it common practice

Allah Almighty says, "O you who believe! Do not enter houses other than your own until you have asked permission and greeted their inhabitants" (24:27) and the Almighty says, "And when you enter houses greet one another with a greeting from Allah, blessed and good." (W24:59; H24:61) The Almighty says, "When you are greeted with a greeting, return the greeting or improve on it," (W4:85; H4:86) and the Almighty says, "Has the story reached you of the honoured guests of Ibrahim? When they entered his dwelling and said, 'Peace!' He said, 'Peace!'" (51:24-25)

845. 'Abdullah ibn 'Amr ibn al-'As reported that a man asked the Prophet, may Allah bless him and grant him peace, "Which aspect of Islam is best?" He said, "Feeding people and greeting those you know and those you do not know." [Agreed upon]

846. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When Allah Almighty created Adam, He said, 'Go and greet those' - a group of the angels who were seated - 'and listen to how they greet you. It is your greeting and the greeting of your descendants.' He said, 'Peace be upon you.' They said, 'Peace be upon you and the mercy of Allah,' adding 'the mercy of Allah.'" [Agreed upon]

847. Abu 'Umara al-Bara' ibn 'Azib said, "The Messenger of Allah, may Allah bless him and grant him peace, instructed us to do seven things He instructed us to visit the sick, to join funeral processions, to bless people who sneeze, to help the weak, to help the wronged, to accept invitations, to return the greeting, and to fulfil our oaths." [Agreed upon]

848. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "You will not enter the Garden until you believe and you will not believe until you love one another. Shall I tell you something the doing of which will give you love of one another? Make the greeting common practice among you." [Muslim]

849. Abu Yusuf 'Abdullah ibn Salam said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'O people! make the greeting common practice, provide food, maintain ties of kinship and pray while people are asleep and you will enter the Garden in safety.'" [at-Tirmidhi]

850. At-Tufayl ibn Ubayy ibn Ka'b said that he used to visit 'Abdullah ibn 'Umar and would go with him to the market. He said, "When we went to the market, 'Abdullah did not pass by anyone selling poor quality merchandise or other commodities or a needy person or anyone else without greeting them." At-Tufayl continued, "I visited 'Abdullah ibn 'Umar one day and he asked me to go with him to the market. I said to him, 'What will you do in the market when you will not stop to sell nor seek any goods nor barter with them nor sit in any of the assemblies of the market? I say, let us sit down here and talk.' He said, 'Abu'l-Batn '- and at-Tufayl had a pot belly (batn) - 'we go out in the morning for the sake of the greeting. We greet whomever we meet.'" [Malik in al-Muwatta']

132. Chapter: On the form of the greeting

851. 'Imran ibn al-Husayn said, "A man came to the Prophet, may Allah bless him and grant him peace, and said, 'Peace be upon you.' He responded to him and then the man sat down. The Prophet, may Allah bless him and grant him peace, said, 'Ten.' Then another man came and said, 'Peace be upon you and the mercy of Allah,' and he responded to him and the man sat down. He said, 'Twenty.' Then yet another man came and said, 'Peace be upon you and the mercy of Allah and His blessings,' and he responded to him and that man sat down. He said, 'Thirty.'" [Abu Dawud and at-Tirmidhi]

852. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'This is Jibril come to recite the greeting to you.' I said, 'And upon him be peace and the mercy of Allah and His blessings.'" [Agreed upon]

That is how it occurs in some sound riwayas. The addition of "and His blessings" which is elided in some of them is acceptable.

853. Anas reported that when the Prophet, may Allah bless him and grant him peace, used to say something, he would repeat it three times so that it would be understood. When he came to a people, he would greet them three times." [al-Bukhari]

854. Al-Miqdad said in his long hadith, "We used to take the Prophet, may Allah bless him and grant him peace, his share of milk, and it was brought in the night and the greeting was given in such a way that it would not wake up anyone asleep but could be heard by someone who was awake.' The Prophet, may Allah bless him and grant him peace, came and gave the greeting in the same way he had been greeted." [Muslim]

855. Asma' bint Yazid reported that the Messenger of Allah, may Allah bless him and grant him peace, passed by the mosque one day when a group of women were sitting there and he greeted them by gesturing with his hand." [at-Tirmidhi]

856. Abu Jurayy al-Hujaymi said, "I went to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'On you be peace, Messenger of Allah,' twice. He said, 'Do not say, "On you be peace." "On you be peace" is the greeting to the dead.'" [Abu Dawud and at-Tirmidhi]

133. Chapter: On the adab of the greeting

857. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Someone riding should greet someone walking, and someone walking should greet someone sitting, and a small group should greet a larger group." [Agreed upon]

In a variant of al-Bukhari, "The young should greet the old."

858. Abu Umama Suda ibn 'Ajlan al-Bahili reported that the Messenger of Allah, may Allah bless him and grant him peace, said "The person closer to Allah is the one who initiates the greeting." [Abu Dawud]

At-Tirmidhi related from Abu Umama, "It was asked, 'Messenger of Allah, when two men meet which of them begins the greeting?' He said, 'The one who is closer to Allah Almighty.'"

134. Chapter: On the recommendation to repeat the greeting to the one he meets after a short time since he has come in or gone out and then returned immediately, or a tree or the like has come between them

859. Abu Hurayra reported in the hadith about the man who prayed badly when he came and prayed and then he went to the Prophet and greeted the Prophet who returned the greeting and said, "Go and back and pray. You have not prayed." He went back and prayed as he had prayed before. Then he came and greeted the Prophet, may Allah bless him and grant him peace, until he had done that three times. [Agreed upon]

860. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When any of you meets his brother, he should greet him. If a tree or a wall or a stone comes between them and then he again meets him, he should greet him again." [Abu Dawud]

135. Chapter: The recommendation to greet when entering one's home

Allah Almighty says, "And when you enter houses greet one another with a greeting from Allah, blessed and good." (W24:59; H24:61)

861. Anas said, "The Messenger of Allah, may Allah bless him and grant him peace, said to me, 'My son, when you go into your family, give the greeting and it will be a blessing for you and for the people of your house.'" [at-Tirmidhi]

136. Chapter: On greeting children

862. Anas said is that he passed by some children and greeted them, saying, "The Messenger of Allah, may Allah bless him and grant him peace, used to do that." [Agreed upon]

137. Chapter: On a man greeting his wife, female relatives and women who are not relatives if no temptation is feared. Greeting them is based on this precondition

863. Sahl ibn Sa'd said, "There was an old woman among us who use to take garden-beet (silq) and put it into a pot. Then she would grind some grains of barley. After finishing the Jumu'a prayer we would leave and greet her and then she would bring it to us. [al-Bukhari]

864. From Umm Hani' Fakhita bint Abi Talib said, "I went to the Messenger of Allah, may Allah bless him and grant him peace, on the Day of the Conquest of Makka when he was washing and Fatima was shielding him with a cloth and I gave the greeting," and she mentioned the hadith. [Muslim]

865. Asma' bint Yazid said, "The Prophet, may Allah bless him and grant him peace, passed by us, a group of women, and greeted us." [Abu Dawud and at-Tirmidhi]

These are the words of Abu Dawud. The words of at-Tirmidhi are, "The Messenger of Allah, may Allah bless him and grant him peace, passed by the mosque one day while a group of women were sitting and greeted them by gesturing with his hand."

138. Chapter: On the prohibition against being the first to greet an unbeliever and how to return their greeting. The recommendation to greet the people of a mixed assembly of Muslims and unbelievers

866. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not initiate the greeting to the Jews or the Christians. When you meet one of them in the road, force him to the narrowest part of it." [Muslim]

867. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the People of the Book greet you, say, 'And on you.'" [Agreed upon]

868. Usama reported that the Prophet, may Allah bless him and grant him peace, passed by an assembly consisting of Muslims and some idolworshippers and Jews as well and the Prophet, may Allah bless him and grant him peace, greeted them." [Agreed upon]

139. Chapter: On the recommendation to give the greeting when leaving an assembly and parting from one's companions

869. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you comes to a gathering, he should give the greeting. When he wants to get up, he should also give the greeting. The former is no more of a duty than the latter." [Abu Dawud and at-Tirmidhi]

140. Chapter: On asking permission to enter and its adab

Allah says, "O you who believe! Do not enter houses other than your own until you have asked permission and greeted their inhabitants" (24:27) and the Almighty says, "Once your children have reached puberty, they should ask your permission to enter as those before them also asked permission." (W24:27; H24:59)

870. Abu Musa al-Ash'ari said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'You should ask permission to enter three times. If you are given permission, you can enter, if not, you should go back.'" [Agreed upon]

871. Sahl ibn Sa'd reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Asking permission to enter was instituted on account of the eyes." [Agreed upon]

872. Rib'i ibn Hirash said, "A man from the Banu 'Amir related to us that he asked permission to go into the Prophet, may Allah bless him and grant him peace, when he was in a house. He said, 'Can I enter?' The Messenger of Allah said to his servant, 'Go out to this person and teach him how to ask permission. Tell him to say: "Peace be upon you, can I enter?"' The man heard him and said, 'Peace be upon you, can I enter?' and the Prophet gave him permission and he entered." {Abu Dawud]

873. Kalda ibn al-Hanbal said, "I came to the Prophet, may Allah bless him and grant him peace, and went in to him without giving the greeting. The Prophet, may Allah bless him and grant him peace, said, 'Go back and say, "Peace be upon you, may I enter?"'" [Abu Dawud and at-Tirmidhi]

141. Chapter: On the making it clear that the Sunna is that when the one from whom one asks permission to enter says, "Who is it?" he should name himself in the manner by which he is known by and not say "I"

874. Anas said in his famous hadith about the Night Journey that the Messenger of Allah, may Allah bless him and grant him peace, said, "Then Jibril took me up to the nearest heaven and asked for it to be opened. It was said, 'Who is this?' He said, 'This is Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' Then he went to the second, third, fourth and the rest of the heavens and it was said at the gate of every heaven, 'Who is this?' and he replied, 'Jibril." [Agreed upon]

875. Abu Dharr said, "I went out one night and there was the Messenger of Allah, may Allah bless him and grant him peace, walking alone. I began to walk in the shadow out of the moonlight but he turned and saw me and said, 'Who is that?' I answered, 'Abu Dharr.'" [Agreed upon]

876. Umm Hani' said, "I went to the Prophet, may Allah bless him and grant him peace, and found him washing with Fatima screening him. He asked, 'Who is it?' I replied, 'It is Umm Hani.'" [Agreed upon]

877. Jabir said, "I came to the Prophet, may Allah bless him and grant him peace, and knocked at the door. He said, 'Who is it?' I said, 'I.' He said, 'I, I?' as if he disliked it." [Agreed upon]

142. Chapter: On the recommendation to bless someone who sneezes when he praises Allah and dislike of doing it if he has not praised Allah; clarification of the adab of blessing the sneezer, sneezing, and yawning

878. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah loves sneezing and hates yawning. When one of you sneezes and praises Allah Almighty, it is a duty for every Muslim who hears him to say to him, 'May Allah have mercy on you.' Yawning comes from Shaytan. When one of you yawns, he should control it as much as possible. When one of you yawns, Shaytan laughs at him." [al-Bukhari]

879. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When one of you sneezes, he should say, 'Praise be to Allah,' and his brother or companion should say to him, 'May Allah have mercy on you.' Then he should say, 'May Allah guide you and put your affairs in order.'" [al-Bukhari]

880. Abu Musa said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'When one of you sneezes, he should praise Allah and you should wish him mercy. If he does not praise Allah, do not wish him mercy." [Muslim]

881. Anas said, "Two men sneezed in the presence of the Prophet, may Allah bless him and grant him peace, and he wished one of them mercy, but did not wish the other one mercy. The one who had not been wished mercy said, 'So-and-so sneezed and you wished him mercy, but I sneezed and you did not wish me mercy!' He said, 'This one praised Allah and you did not praise Allah.'" [Agreed upon]

882. Abu Hurayra said, "When the Messenger of Allah, may Allah bless him and grant him peace, sneezed, he would put his hand or his garment over his mouth and lower - or muffle - the noise. (The transmitter was unsure.)" [Abu Dawud and at-Tirmidhi]

883. Abu Musa said, "The Jews used to make themselves sneeze in the presence of the Messenger of Allah, may Allah bless him and grant him peace, hoping that he would say to them, 'May Allah have mercy on you.' But he would say, 'May Allah guide you and put you right.'" [Abu Dawud and at-Tirmidhi]

884. Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you yawns, he should put his hand over his mouth. For Shaytan might enter it." [Muslim]

143. Chapter: On the recommendation to shake hands when meeting and having a cheerful face, and kissing the hand of a righteous man and kissing one's child out of compassion, embracing the one who arrives from a journey and the dislike of bowing

885. Abu'l-Khattab Qatada said, "I said to Anas, 'Did the Companions of the Messenger of Allah, may Allah bless him and grant him peace, shake hands?' He replied, 'Yes.'" [al-Bukhari]

886. Anas said, "When the people of the Yemen came, the Messenger of Allah, may Allah bless him and grant him peace, said, 'The people of the Yemen have come. They were the first people to employ the handshake.'" [Abu Dawud]

887. Al-Bara' reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "No two Muslims meet and shake hands without being forgiven before they part." [Abu Dawud]

888. Anas said, "A man said, 'Messenger of Allah, when one of us meets his brother or his friend, should he bow to him?' He said, 'No.' He said, 'Should he embrace him and kiss him?' He said, 'No.' He said, 'Should he take his hand and shake it?' He replied, 'Yes.'" [at-Tirmidhi]

889. Safwan ibn 'Assal said, "A Jew said to his companion, 'Let us go to this Prophet.' So they went to the Messenger of Allah, may Allah bless him and grant him peace, and asked him about nine clear signs," and he mentioned the hadith to its end. "They kissed his hand and feet and said, 'We testify that you are a Prophet.'" [at-Tirmidhi]

890. Ibn 'Umar said, "We approached the Prophet, may Allah bless him and grant him peace, and kissed his hand." [Abu Dawud]

891. 'A'isha said, "Zayd ibn Haritha arrived in Madina when the Messenger of Allah, may Allah bless him and grant him peace, was in my room. He came to him and knocked on the door. The Prophet, may Allah bless him and grant him peace, went to him dragging his garment and embraced and kissed him." [at-Tirmidhi]

892. Abu Dharr said, "The Messenger of Allah, may Allah bless him and grant him peace, said to me, 'Do not think little of anything which is right, even meeting your brother with a cheerful face.'" [Muslim]

893. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, kissed al-Hasan ibn 'Ali. Al-Aqra' ibn Habis said, 'I have ten children and I have not kissed any of them.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Someone who does not show mercy will not be shown mercy.'" [Agreed upon]

144. Chapter: On visiting the sick, escorting the dead and praying over him and attending his burial and remaining at his grave after his burial

894. Al-Bara' ibn 'Azib said, "The Messenger of Allah, may Allah bless him and grant him peace, commanded us to visit the sick, follow funeral processions, bless those who sneeze, fulfil our vows, help the wronged, accept invitations and make the greeting common practice." [Agreed upon]

895. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A Muslim has five rights over another Muslim are five: returning the greeting, visiting the sick, joining funeral processions, accepting invitations and blessing those who sneeze." [Agreed upon]

896. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Allah, the Mighty and Exalted, will say on the Day of Rising, 'Son of Adam, I was ill and you did not visit Me.' The man will say, 'O Lord, how could I visit You when You are the Lord of the worlds?' He will say, 'Do you not know that My slave so-and-so was ill and you did not visit him? Do you not know that if you had visited him, you would have found Me with him? O son of Adam, I asked you for food and you did not feed Me?' He will say, 'O Lord, how could I feed You when You are the Lord of the worlds?' He will say, 'Do you not know that My slave so-and-so asked you for food and you did not feed him? Do you not know that if you had fed him, you would have found that with Me. O son of Adam, I asked you for water and you did not give it to Me.' He will say, 'O Lord, how could I give You water when You are the Lord of the worlds?' He will say, 'My slave so-and-so asked you for water and you did not give it to him. Do you not know that if you had given him water, you would have found that with Me?'" [Muslim]

897. Abu Musa reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Visit the sick, feed the hungry and set captives free." [al-Bukhari]

898. Thawban reported that the Prophet, may Allah bless him and grant him peace, said, "When a Muslim visits his brother Muslim, he is among the khurfa of the Garden until he returns." They said, "Messenger of Allah, what are the khurfa of the Garden?" He said, "Its gathered fruits." [Muslim]

899. 'Ali said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'No Muslim visits a Muslim in the morning without a thousand angels praying blessing on him until evening, or visits him in the evening without a thousand angels praying blessing on him until morning and he will have fruits in the Garden.'" [at-Tirmidhi]

900. Anas said, "A Jewish boy used to serve the Prophet, may Allah bless him and grant him peace, and then became ill. The Prophet, may Allah bless him and grant him peace, went to visit him and sat at his head and said to him, 'Become Muslim.' He looked at his father who was with him. He said to him, 'Obey Abu'l-Qasim.' So he became Muslim. The Prophet, may Allah bless him and grant him peace, left saying, 'Praise be to Allah who has saved him from the Fire.'" [al-Bukhari]

145. Chapter: On supplication for the person who is ill

901. 'A'isha said that when a person complained to the Prophet, may Allah bless him and grant him peace, of some illness or had a wound or an injury, the Prophet, may Allah bless him and grant him peace, would say, doing this with his forefinger, (and Sufyan ibn 'Uyayna the transmitter would place his finger on the earth and then raise it and say), 'In the name of Allah, the dust of our earth combined with the saliva of some of us by which our sick are healed by the permission of our Lord.'" [Agreed upon]

902. 'A'isha said that when the Prophet, may Allah bless him and grant him peace, used to visit one of his family who was ill, he would wipe them with his right hand and say, 'O Allah, Lord of mankind, remove harm and heal. You are the Healer and there is no healing but Your healing, a healing which does not leave behind any illness at all.'" [Agreed upon]

903. Anas reported that he said to Thabit, "May Allah have mercy on you, shall I give you the talisman of the Messenger of Allah, may Allah bless him and grant him peace?" He said, "Yes." He said, "O Allah, Lord of people, remover of hardship, heal - for you are the Healer other than whom there is no healer - with a healing that does not leave illness behind." [al-Bukhari]

904. Sa'd ibn Abi Waqqas said, "The Messenger of Allah, may Allah bless him and grant him peace, visited me when I was ill and said, 'O Allah, heal Sa'd! O Allah, heal Sa'd! O Allah, heal Sa'd!'" [Muslim]

905. Abu 'Abdullah 'Uthman ibn Abi Abi'l-'As reported that he complained to the Messenger of Allah, may Allah bless him and grant him peace, of a pain he felt in his body. The Messenger of Allah said to him, "Place your hand on the part of your body which is hurting you and say, 'In the name of Allah' three times and say seven times, 'I seek refuge with the might of Allah and His power from the evil of what I find and that I might be on my guard.'" [Muslim]

906. Ibn 'Abbas reported that Prophet, may Allah bless him and grant him peace, said, "Anyone who visits a sick person whose time has not yet come and says seven times in his presence, 'I ask Allah the Immense, the Lord of the Immense Throne, to heal you,' Allah will heal him of that illness." [Abu Dawud and at-Tirmidhi]

907. Ibn 'Abbas reported that the Prophet, may Allah bless him and grant him peace, went to visit a bedouin. When he visited him, he said, "No harm. It is purification if Allah wills." [al-Bukhari]

908. Abu Sa'id al-Khudri reported that Jibril came to the Prophet, may Allah bless him and grant him peace, and said, "Muhammad, are you in pain?" He said, "Yes." He said, "In the name of Allah, I remove from you everything that might harm you, the evil of every envious self or eye. May Allah heal you. In the name of Allah, I remove it from you." [Muslim]

909. Abu Sa'id al-Khudri and Abu Hurayra testified that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who says, 'There is no god but Allah and Allah is greater,' his Lord confirms it and says, 'There is no god but Me and I am greater.' When he says, 'There is no god but Allah alone with no partner,' He says, 'There is no god but Me alone and I have no partner.' When he says, 'There is no god but Allah. To Him belongs the kingdom and to Him belongs the praise,' He says, 'There is no god but Me. To Me belongs the kingdom and to Me belongs the praise.' When he says, There is no god but Allah. There is no strength and no power except by Allah,' He says, 'There is no god but Me. There is no strength and no power except by Me.' He used to say, 'Anyone who says it when he is ill and then dies, the Fire will not consume him.'" [at-Tirmidhi]

146. Chapter: On the recommendation to ask the family of a sick person about how he is

910. Ibn 'Abbas reported that 'Ali ibn Abi Talib left the Messenger of Allah, may Allah bless him and grant him peace, in his final illness and people said, "O Abu'l-Hasan! How is the Messenger of Allah this morning?" He said, "Praise be to Allah, he is better this morning." [al-Bukhari]

147. Chapter: On what is said by one who despairs of life

911. 'A'isha said, "I heard the Prophet, may Allah bless him and grant him peace, say while he was resting against me, 'O Allah, forgive me and have mercy on me and join me to the Highest Friend.'" [Agreed upon]

912. 'A'isha said, "I saw the Messenger of Allah, may Allah bless him and grant him peace, when he was dying and he had a cup with some water in it. He would put his hand in the cup and then wipe his face with the water. Then he said, 'O Allah, help me in the throes of death and the agonies of death.'" [at-Tirmidhi]

148. Chapter: On the recommendation to advise the family of the sick person and those looking after him to treat him well, put up with him and be patient in difficulties he poses. The same treatment applies to the one who is approaching death because of a hadd, retaliation or the like

913. 'Imran ibn al-Husayn reported that a woman of Juhayna came to the Prophet, may Allah bless him and grant him peace, and she was pregnant on account of fornication. She said, "Messenger of Allah, I have incurred a hadd, so carry it out on me." The Messenger of Allah summoned her guardian and said, "Treat her well. When she gives birth, bring her to me." He did that and the Prophet, may Allah bless him and grant him peace, commanded that her garment be drawn tightly around her and then he commanded that she be stoned and then he prayed over her. [Muslim]

149. Chapter: On the permission for the sick person to say, "I have a pain" or "a terrible pain", "I have a fever" or "O my head!" and the clarification that that is not disliked if it is not due to exasperation

914. Ibn Mas'ud said, "I visited the Prophet, may Allah bless him and grant him peace, and he had a fever. I touched him and said, 'You have a very high fever.' He said, 'Yes, I have the fever of two of you.'" [Agreed upon]

915. Sa'd ibn Abi Waqqas said, "The Messenger of Allah, may Allah bless him and grant him peace, came to visit me in the year of the Hajj of Farewell on account of a serious illness I had. I said, 'Messenger of Allah, this illness has affected me as you see and I have property and no heirs except my daughter.'" [Agreed upon]

916. Al-Qasim ibn Muhammad said, "'A'isha said, 'O my head!' and the Prophet, may Allah bless him and grant him peace, said, 'On the contrary, "O my head!"'" [al-Bukhari]

150. Chapter: On instructing the dying to say "There is no god but Allah"

917. Mu'adh reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone whose last words are, 'There is no god but Allah,' will enter the Garden.'" [Abu Dawud and al-Hakim]

918. Abu Sa'id al-Khudri said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Instruct your dying to say, 'There is no god but Allah.'" [Muslim]

151. Chapter: On what is said when the dying person's eyes become fixed

919. Umm Salama said, "The Messenger of Allah, may Allah bless him and grant him peace, visited Abu Salama when his eyes became fixed and glazed over. Then he said, 'When the spirit is taken, sight follows it.' Then some of the people of his family began to shout. He said, 'Only ask for good for yourselves. The angels say 'Amen' to what you say.' Then he said, 'O Allah, forgive Abu Salama and raise his degree among those who are guided and let him have a successor among those who remain. Forgive us and him, O Lord of the worlds, and make his grave wide for him and give him illumination in it.'" [Muslim]

152. Chapter: On what is said in the presence of a dead person

920. Umm Salama said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'When you are with a sick person or dead person, speak well. The angels say 'Amen' to what you say.'" She said, "When Abu Salama died, I went to the Prophet, may Allah bless him and grant him peace, and said, 'Messenger of Allah, Abu Salama has died.' He said, 'Say: "O Allah, forgive me and him, and give me a good replacement for him."' I said, 'Allah gave me instead one who was better for me than him - Muhammad, may Allah bless him and grant him peace.'" [Muslim]

Muslim related "When you are with a sick person or a dead person" with uncertainty. Abu Dawud and others related it with "dead person" without uncertainty.

921. Umm Salama said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'There is no slave who is afflicted by a calamity and then says, 'We belong to Allah and to Him we return. O Allah, give me a reward for my calamity and give me something better to replace it,' without Allah Almighty rewarding him for his affliction and granting him something better in its place.'" She said, "Abu Salama died and I said as the Messenger of Allah commanded me, and Allah did give me something better in his place - the Messenger of Allah." [Muslim]

922. Abu Musa reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When His slave's child dies, Allah Almighty says to His angels, 'You have taken the child of My slave?' They say, 'Yes.' He says, 'You took the darling of his heart?' They say, 'Yes.' He says, 'What did My slave say?' They say, 'He praised Allah and said, "To Allah we return."' Allah Almighty says, 'Build My slave a house in the Garden and call it the House of Praise.'" [at-Tirmidhi]

923. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty says, 'The Garden is the reward for My believing slave when I take his best friend among the people of this world and he hopes to be rewarded for it." [al-Bukhari]

924. Usama ibn Zayd said, "One of the daughters of the Prophet, may Allah bless him and grant him peace, sent a message to him informing him that one of her children - or sons - was dying. He said to the messenger, 'Return to her and inform her that what Allah takes is His and what He gives is His. Everything has a fixed term with Him, so she should show fortitude and expect a reward.'" [Agreed upon]

153. Chapter: On the permission to weep for someone who has died without wailing

Wailing is forbidden and will be dealt later. There are many hadiths which say that weeping is forbidden and that the dead person is tortured by his family's weeping. They are subject to interpretation. The weeping which is forbidden is that in which there is lamentation or wailing. There are many hadiths which indicate that weeping without that is permitted.

925. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, visited Sa'd ibn 'Ubada with 'Abdu'r-Rahman ibn 'Awf, Sa'd ibn Abi Waqqas and 'Abdullah ibn Mas'ud. The Messenger of Allah wept. When the people saw the Prophet weeping, they wept as well. He said, "Listen, Allah does not punish people for the tears of their eyes nor for the sorrow of their hearts, but he punishes or shows mercy on account of this," and he pointed to his tongue. [Agreed upon]

926. Usama ibn Zayd reported that the grandson of the Messenger of Allah, may Allah bless him and grant him peace, was brought to him near to death. The Prophet's eyes were flowing with tears and Sa'd said, 'Messenger of Allah, what is this?' He said, 'This is an aspect of mercy which Allah Almighty has put in the hearts of His slaves. Allah is merciful to His slaves who are merciful.'" [Agreed upon]

927. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, visited his son Ibrahim while he was breathing his last. The eyes of the Messenger of Allah, may Allah bless him and grant him peace, began to flow with tears and 'Abdu'r-Rahman ibn 'Awf said to him, "Even you, Messenger of Allah!" He said, "O Ibn 'Awf, it is an aspect of mercy." then more tears followed and the Prophet said, "The eye weeps and the heart grieves. We say nothing except what pleases our Lord. O Ibrahim, we are grieved at your departure." [al-Bukhari]

154. Chapter: On refraining from mentioning anything disliked in the corpse

928. Abu Rafi' Aslam, the client of the Messenger of Allah, reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who washes a dead person and keeps quiet about him, Allah will forgive him forty times." [al-Hakim]

155. Chapter: The prayer over the dead, escorting him and being present at his burial, and the dislike for women to follow funeral processions

929. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who joins a funeral procession, staying until he has done the prayer, will have one qirat. Anyone who stays until after the burial will have two qirats." It was asked, "What are two qirats?" He said, "Like two huge mountains." [Agreed upon]

930. Abu Hurayra is that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who follows the funeral procession of a Muslim motivated by belief and in expectation of the reward and stays with it until the prayer has been said over him and his burial is over, comes back with the reward of two qirats. Each qirat is the size of Uhud. And whoever prays over him and leaves before he is buried, comes back with one qirat." [al-Bukhari]

931. Umm 'Atiyya said, "We were forbidden to join funeral processions but not rigidly." [Agreed upon]

156. Chapter: On the recommendation for many people to pray the funeral prayer and to make their rows three or more

932. 'A'isha reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "No dead person is prayed over by a group of Muslims whose number reaches a hundred, all of whom intercede for him, without their intercession for him being granted." [Muslim]

933. Ibn 'Abbas said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'No Muslim man dies with forty men who do not associate anything with Allah standing at his funeral, without Allah granting them intercession for him." [Muslim]

934. Marthad ibn 'Abdullah al-Yazani said, "When Malik ibn Hubayra prayed at a funeral and saw there were only a few people there, he would arrange them into three rows for it. Then he said, 'The Messenger of Allah said, 'The Garden is mandatory for anyone whose funeral prayer consists of three rows."'" [Abu Dawud and at-Tirmidhi]

157. Chapter: What is recited in the funeral prayer

There are four takbirs. One seeks refuge with Allah after the first, then recites the Fatiha, then there is a second takbir and the prayer on the Prophet, may Allah bless him and grant him peace, saying, "O Allah, bless Muhammad and the family of Muhammad." It is best to end it with, "As You blessed Ibrahim Š to Š You are Praiseworthy, Glorious."

One does not do what many common people recite, "Allah and His angels call down blessings on the Prophet." (33:56) The prayer is not valid it is confined to it.

Then one says the third takbir and prays for the deceased and the Muslims as will be mentioned in the hadiths, Allah willing. Then the fourth takbir is said and one makes supplication. Part of the best supplication is, "O Allah, do not deprive us of his reward and do not tempt us after him. Forgive us and him."

It is preferred to make a long supplication in the fourth which differs from the habit of most people, because of the hadith of Ibn Abi Awfa which will be mentioned, Allah willing. The supplications after the third takbir are reported and some of them follow:

935. Abu 'Abdu'r-Rahman 'Awf ibn Malik said, "The Messenger of Allah, may Allah bless him and grant him peace, conducted a funeral prayer and I memorised some of his supplication. He said, 'O Allah, forgive him, show mercy to him, protect him, pardon him, make his place in the Garden noble and make the grave he is entering wide. Wash him with water snow and hail. Cleanse him of errors as a white garment is cleansed of dirt. Give him a better home in exchange for his home, and a better family than his family and a better wife than his wife and admit him to the Garden. Give him refuge from the punishment of the grave and the punishment of the Fire' so that I wished that I could have been that dead person." [Muslim]

936. Abu Hurayra, Abu Qatada and Abu Ibrahim al-Ashhali from his father who was a Companion that the Prophet, may Allah bless him and grant him peace, prayed in a funeral, saying, "O Allah, forgive our living and our dead, our young and our old, our male and our female, our present and our absent. O Allah, whoever among us You make live, make him live in Islam, whoever of us you make die, make him die in belief. O Allah, do not deprive us of his reward and do not tempt us after him."

[At-Tirmidhi related it from Abu Hurayra and al-Ashhali. Abu Dawud related it from Abu Hurayra and Abu Qatada. At-Tirmidhi said that al-Bukhari said, "The soundest of the variants of this hadith is that of al-Ashhali." Al-Bukhari said, "The soundest thing in this area is the hadith of 'Awf ibn Malik."]

937. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'When you pray over a dead person, devote your supplication to him.'" [Abu Dawud]

938. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said in the prayer on the dead, "O Allah, You are his Lord and You created him. You guided him to Islam and You took his soul. You know best his secret and what he made public. We have come to You as his intercessors, so forgive him." [Abu Dawud]

939. Wathila ibn al-Asqa' said, "The Messenger of Allah, may Allah bless him and grant him peace, led us in the funeral prayer for a man of the Muslims. I heard him say, 'O Allah, so-and-so son of so-and-so is in Your keeping and under Your protection. Protect him from the trial of the grave and the punishment of the Fire. You are worthy of loyalty and praise. O Allah, forgive him and show mercy to him, You are the Ever-Forgiving, the Most Merciful.'" [Abu Dawud]

940. 'Abdullah ibn Abi Awfa said four takbirs for the funeral prayer of one of his daughters. He stood after the fourth for as long as he stood between the last two takbirs, asking forgiveness for her and making supplication. Then he said, "The Messenger of Allah, may Allah bless him and grant him peace, used to do the same as that."

In one variant, "He said the takbir four times and then remained for a while until I thought that he would say a fifth takbir. Then he said the Salam to his right and his left. When he finished, we said to him, 'What is this?' He said, 'I do not add to what I saw the Messenger of Allah, may Allah bless him and grant him peace, do - or the Messenger of Allah, may Allah bless him and grant him peace, used to do the same as that.'" [al-Hakim]

158. Chapter: On carrying the bier quickly

941. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Carry the bier quickly. If the dead person was righteous, it is good you are advancing him to. If he was other than that, then it is an evil your are removing from your necks." [Agreed upon]

942. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "When a body is laid out and the men carry it on their shoulders, if it was righteous, it says, 'Take me forward,' and it was it not righteous, it says, 'Woe to me, where are you taking it?'' Everything except man hears its voice. If he were to hear it, he would faint." [al-Bukhari]

159. Chapter: On First settling the debts of the deceased and making haste to prepare him for burial unless he died suddenly, in which case he is left until one is sure of death

943. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The soul of the believer is held back because of a debt until it is paid for him." [at-Tirmidhi]

944. Husayn ibn Wahwah reported that Talha ibn al-Bara' became ill and the Prophet, may Allah bless him and grant him peace, came to visit him and he said, "I think that Talha is going die, so inform me of it and bring him quickly. The corpse of a Muslim should not be kept among his family." [Abu Dawud]

160. Chapter: On admonition at the grave

945. 'Ali said, "We took part in a funeral prayer in Baqi' al-Gharqad. The Prophet, may Allah bless him and grant him peace, came to us and sat and we sat around him. He was holding a stick and he lowered his head and began to strike the ground with his stick. Then he said, 'There is none of you, nor any created soul, who does not have his place written for him in the Garden or the Fire.' They said, 'Messenger of Allah, should we then rely on what is written for us? ' He said, 'Act. For that which he has been created for is made easy for every man.'" [Agreed upon]

161. Chapter: On supplication for the deceased after his burial and staying at the grave for a time for supplication, asking forgiveness and recitation

946. Abu 'Amr, and it is said Abu 'Abdullah or Abu Layla, 'Uthman ibn 'Affan said, "When the Prophet, may Allah bless him and grant him peace, finished burying a dead person, he used to stand over him and say, 'Ask forgiveness for your brother and ask for steadfastness for him. Now he is being questioned.'" [Abu Dawud]

947. Abu 'Amr ibn al-'As said, "When you bury me, then stand around my grave for as long as it takes to slaughter a camel and divide its meat so that I can be comforted by you and see what answer I should make to the messengers of my Lord." [Muslim]

Ash-Shafi'i, may Allah have mercy on him, said, "It is recommended to recite some of the Qur'an in his presence. It is good if the entire Qur'an is recited in his presence."

162. Chapter: On sadaqa and supplication for the deceased

Allah Almighty says, "Those who have come after them say, 'Our Lord, forgive us and our brothers who preceded us in belief.'" (59:10)

948. 'A'isha reported that a man said to the Prophet, may Allah bless him and grant him peace, "My mother died, and I think that if she had spoken, she would have given sadaqa. Will she have a reward if I give sadaqa on her behalf?" He said, "Yes." [Agreed upon]

949. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When a man dies, his actions are cut off except for three – an on-going sadaqa and knowledge which brought benefit and a virtuous son who makes supplication for him." [Muslim]

163. Chapter: On people praising the dead person

950. Anas said, "A funeral procession passed by and they were praising the dead man. The Prophet, may Allah bless him and grant him peace, said, 'It is mandatory.' Then another passed and they were speaking ill of the dead man. He said, 'It is mandatory.' 'Umar ibn al-Khattab said, 'What is mandatory?' He said, 'You praised this one, and so the Garden is mandatory for him and you spoke evil of this one, so the Fire is mandatory for him. You are the witnesses of Allah on the earth.'" [Agreed upon]

951. Abu'l-Aswad said, "I came to Madina and was sitting with 'Umar ibn al-Khattab when a funeral passed by and the dead man was praised. 'Umar said, 'It is mandatory.' Then another passed by and they praised the dead. 'Umar said, 'It is mandatory.' Then a third passed by and they spoke ill of the dead. 'Umar said, 'It is mandatory.'" Abu'l-Aswad said, "I said, 'What is mandatory, Amir al-Mu'minin?' He said, 'I say as the Prophet, may Allah bless him and grant him peace, said, "Any Muslim to whose goodness four people testify, will be admitted by Allah to the Garden." We said, "And if three do?" He said, "Three as well." We said, "And two." He said, "Two also." Then we did not ask him about one.'" [al-Bukhari]

164. Chapter: The excellence of the one who dies leaving young children

952. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "No Muslim has three of children die before reaching puberty without Allah admitting him to the Garden by virtue of His mercy to them." [Agreed upon]

953. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "No Muslim who has three children die will enter the Fire except to fulfil the oath." [Agreed upon]

954. Abu Sa'id al-Khudri said, "A woman came to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Messenger of Allah, the men hear all your hadith, so appoint a day for us in which we can come to you and you can teach us some of what Allah has taught you.' He said, 'Meet on such-and-such a day' They met and the Prophet came to them and taught them some of what Allah had taught him. Then he said, 'If any woman has three of her children die, they will act as a screen from the Fire.' A woman said, 'And two?' He said, 'And two.'" [Agreed upon]

165. Chapter: On weeping and fear when passing the graves and ruins of the wrongdoers, and displaying need of Allah and cautioning against being unmindful of that

955. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said to his Companions when they reached al-Hijr, the houses of Thamud, "Do not enter places of people on whom punishment has fallen without weeping. If you do not weep do not enter them, lest what befell them befalls you." [Agreed upon]

In one variant he says, "When the Messenger of Allah, may Allah bless him and grant him peace, passed by al-Hijr, he said, 'Do not enter the houses of those who wronged themselves without weeping lest what befell them befalls you.' Then the Messenger of Allah, may Allah bless him and grant him peace, bowed his head and quickened his pace until he had passed the valley."

166. Chapter: On the Recommendation to set out on a journey on a Thursday at the beginning of the day

956. Ka'b ibn Malik said, " The Prophet, may Allah bless him and grant him peace, left on the expedition of Tabuk on a Thursday. He liked to set out on Thursdays." [Agreed upon]

In one variant, "Rarely did the Messenger of Allah, may Allah bless him and grant him peace, set out on other than a Thursday."

957. Sakhr ibn Qada'a al-Ghamidi the Companion reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "O Allah, bless our community in its mornings." When he sent out an expedition or an army, he sent them forth at the beginning of the day. Sakhr was a merchant. He used to send out his goods at the beginning of the day and he became wealthy and had a lot of property." [Abu Dawud and at-Tirmidhi]

167. Chapter: On the Recommendation to have company on a journey and the travellers should appoint someone as their amir whom they will obey

958. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If people knew what I know about travelling alone, no one would travel for a single night alone." [al-Bukhari]

959. 'Amr ibn Shu'ayb reported from his grandfather that the Messenger of Allah, may Allah bless him and grant him peace, said, "One rider is shaytan. Two riders are two shaytans. Three is a troop." [Abu Dawud, at-Tirmidhi, and an-Nasa'i]

960. Abu Sa'id and Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When three set out on a journey, they should appoint one of them as amir." [Abu Dawud]

961. Ibn 'Abbas reported that the Prophet, may Allah bless him and grant him peace, said, "The best [number] of companions is four, and the best of expeditions is 400 and the best of armies is 4000. 12,000 Muslims will not be defeated for lack of numbers." [Abu Dawud and at-Tirmidhi]

168. Chapter: On the adab of Travelling, Stopping, Spending the Night and Sleeping on the Journey. The recommendation to travel by night and to be kind to animals and see to their best interests

962. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you travel at a time of fertility, then give the camel its share of the earth. When you travel at an arid time, then travel quickly on it and hurry before its hump disappears. When you camp at night, avoid the roadway. Roads are the paths of animals and the refuge of reptiles at night." [Muslim]

963. Abu Qatada said, "When the Messenger of Allah, may Allah bless him and grant him peace, was on a journey, he would stop during the night, lying down on his right side. When he stopped during the night and it was close to the time of Subh, he would set his arm upright and put his head on his palm." [Muslim]

Scholars say that he put up his arm so that he would not sleep deeply and miss the Subh prayer at its time, or the beginning of its time.

964. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "You should travel during the night. The earth is rolled up at night." [Abu Dawud]

965. Abu Tha'laba al-Khushani said, "When people alighted in a place, they would go off separately, going off into the ravines and valleys. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Your going off separately into these ravines and valleys comes from Shaytan.' Then after that they would always group together when they alighted in a place." [Abu Dawud]

966. Sahl ibn 'Amr (and it is said Sahl ibn ar-Rabi' ibn 'Amr al-Ansari), known as Ibn al-Hanzala, who was one of the people of the Pledge of Ridwan. said, "The Messenger of Allah, may Allah bless him and grant him peace, passed by a camel whose back was sticking to its belly and said, 'Fear Allah in respect of these dumb animals. Ride them in good condition and eat them in good condition." [Abu Dawud]

967. Abu Ja'far 'Abdullah ibn Ja'far said, "The Messenger of Allah, may Allah bless him and grant him peace, had me ride behind him one day and he confided to me something which I will not relate to anyone else. The place which the Messenger of Allah liked best for concealing himself when answering a call of nature was a high barrier of some kind or a palm enclosure, i.e. a palm garden." [Muslim]

Al-Barqani added to it after his words, "a palm enclosure," "He entered a garden belonging to one of the Ansar. There was a camel there. When it saw the Messenger of Allah, it made a noise and its eyes started watering. The Prophet, may Allah bless him and grant him peace, came to it and stroked its back - i.e. its hump and behind its ears - and then it calmed down. He said, 'Who is the owner of this camel? To whom does this camel belong?' A boy of the Ansar came and said, 'It is mine, Messenger of Allah.' He said, 'Do you not fear Allah regarding this animal over which Allah has given you power? It complains to me that you starve it and tire it out." [Abu Dawud]

968. Anas said, "When we alighted in a place, we did not pray supererogatory prayers until we had let the camels loose." [Abu Dawud]

169: On helping one's companion

969. Abu Sa'id al-Khudri said, "While we were on a journey, a man came on a mount of his and he began to look to the right and the left. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Anyone who has a spare mount should offer it to someone who has not got one, and anyone who has extra provisions should offer them to the someone who has no provisions.' He went on mentioning various sorts of property until we thought that no one had any right to anything extra." [Muslim]

970. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, wanted to go an expedition and said, "O company of Muhajirun and Ansar! Among your brothers are people who have neither property nor tribe. Each of you should attach two or three men to himself then each of us can take turns in being carried like them." Jabir said, "I attached two or three to myself and took turns on my camel like one of them." [Abu Dawud]

971. Jabir said, "The Messenger of Allah, may Allah bless him and grant him peace, used to go to the rear during journeys and he would urge on the weak and mount them behind him and make supplication for them." [Abu Dawud]

170. Chapter: On what one says when one mounting for a journey

Allah says, "He who created all the species and gave you ships and livestock for you to ride, so that you might sit firmly on their backs and remember your Lord's blessing while you are seated on them, saying, 'Glory be to Him who subjected this to us. We could never have done it by ourselves. Indeed we are returning to our Lord!'" (W43:11-13; H43:12-14)

972. Ibn 'Umar reported that when the Messenger of Allah, may Allah bless him and grant him peace, settled on his camel to go out on a journey, he said the takbir three times. Then he said, "Glory be to the One who has subjected this to us when we did not have the ability to do it. We are turning to our Lord. O Allah, we ask You in this journey of ours for piety and Godfearing and action which is pleasing to You. O Allah, make this journey of ours easy for us and roll up its distance for us. O Allah, You are our Companion in the journey and our Khalif in our family. O Allah, I seek refuge with You from the hardship of this journey and any sight which brings sorrow and an inauspicious return in respect of property, family and children." When he returned, he would say this and add to it, "Returning, turning in repentance, worshipping our Lord, praising." [Muslim]

973. 'Abdullah ibn Sarjis said, "When the Messenger of Allah, may Allah bless him and grant him peace, travelled, he sought refuge from the hardship of the journey, from a sorrowful return, from decrease after substance, and from the supplication of the wronged and from any evil sight in respect of his family or property." [Muslim]

Scholars say that the meaning of kawn (substance) is to return from a stable state or a state of increase to a state of decrease.

974. 'Ali ibn Rabi'a said, "I was once with 'Ali ibn Abi Talib when he was brought an animal to ride. When he put his foot in the stirrup, he said, 'In the name of Allah,' When he was upright on its back, he said, 'Glory be to Him who subjected this to us. We could never have done it by ourselves. Indeed we are returning to our Lord!' Then he said, 'Praise be to Allah' three times. Then he said, 'Allah is greater' three times. Then he said, 'Glory be to You. I have wronged myself, so forgive me. None forgives wrong actions except You.' Then he laughed and was asked, 'Amir al-Mu'minin! what made you laugh?' He said, 'I saw the Prophet, may Allah bless him and grant him peace, do as I did. Then he laughed and I said, "O Messenger of Allah, what made you laugh?" He said, "Your Lord marvels at His slave when he says, 'Forgive me my wrong actions, when he knows very well that no one other than Me can forgive wrong actions.'" [Abu Dawud and at-Tirmidhi]

171. Chapter: The takbir of the traveller when he ascends, his tasbih when he descends and the prohibition against raising the voice with the takbir

975. Jabir said, "When we went up a slope, we would say, 'Allah is great,' and when we descended, we would say, 'Glory be to Allah.'" [al-Bukhari]

976. Ibn 'Umar said, "When the Prophet, may Allah bless him and grant him peace, and his armies went up a hill, they used to say the takbir and when they went down one, they said, 'Glory be to Allah.'" [Abu Dawud]

977. Ibn 'Umar reported that when the Prophet, may Allah bless him and grant him peace, returned from hajj or 'umra, whenever he went up a hill or a slope, he would say the takbir three times and then would say, "There is no god but Allah alone with no partner. To Him belongs the kingdom and to Him belongs praise and He has power over everything, returning, turning in repentance, worshipping, prostrating to our Lord, praising. Allah has been true to His promise and helped His slave and defeated the parties alone." [Agreed upon]

In a variant of Muslim, "When he returned from military campaigns, expeditions, hajj or 'umra."

978. Abu Hurayra reported that a man said, "O Messenger of Allah, I want to go on a journey, so give me some advice." He said, "You should have fear of Allah and say the takbir on every slope." When the man turned away, he said, "O Allah, roll up the distance for him and make the journey easy for him." [at-Tirmidhi]

979. Abu Musa al-Ash'ari said, "We were with the Messenger of Allah, may Allah bless him and grant him peace, and whenever we climbed up above a valley, we would say, 'There is no god but Allah and Allah is greater" with our voices raised. The Prophet, may Allah bless him and grant him peace, said, 'O people! Be kind to yourselves! You are not calling someone who is deaf or absent. He is with you, listening.'" [Agreed upon]

172. Chapter: The recommendation to make supplication during the journey

980. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Three supplications will be answered without a doubt: the supplication of someone who is wronged, the supplication of a traveller and the supplication of a parent for his child." [Abu Dawud and at-Tirmidhi]

173. Chapter: On what supplication is made when one is afraid of people or something else

981. Abu Musa al-Ash'ari reported that when the Messenger of Allah, may Allah bless him and grant him peace, feared a people, he said, 'O Allah, We put You at their throats [to protect us]. We seek refuge with You from their evil." [Abu Dawud]

174. Chapter: On what one says when one alights at a place

982. Khawla bint Hakim said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Anyone who alights in a place should say, "I seek refuge with the perfect words of Allah from the evil of what He has created," and then nothing will harm him until he travels on from that place.'" [Muslim]

983. Ibn 'Umar said, "When the Messenger of Allah, may Allah bless him and grant him peace, travelled, and night approached, he would say, 'O earth, my Lord and your Lord is Allah. I seek refuge with Allah from your evil and the evil of what is in You and the evil of what is created in You and the evil of what creeps on You. I seek refuge with Allah from the evil of the lion and the great

black snake, and from the snake and the scorpion, and from the jinn who live in the land and from the begetter and what he begets [i.e. Iblis and the shaytans].'" [Abu Dawud]

175. Chapter: On the recommendation for the traveller to make haste to return to his family when he has achieved his purpose

984. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Travelling is a form of punishment. It deprives a person of his food and drink and sleep. When he fulfils the purpose of his journey, he should hurry back to his family." [Agreed upon]

176. Chapter: On the recommendation to come to one's family during the day and the dislike of arriving at night when that is not necessary

985. Jabir stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you is absent for a long time, he should not return to his family at night." [Agreed upon]

One variant states that the Messenger of Allah forbade a man to return to his family at night.

986. Anas said, "The Messenger of Allah, may Allah bless him and grant him peace, used to not return to his family at night. He would only arrive in the morning or the afternoon." [Agreed upon]

177. Chapter: On what one says when he returns and sees his town

987. Anas said, "We continued on with the Prophet, may Allah bless him and grant him peace, until we were in sight of Madina. Then he said, 'Returning, turning in repentance, worshipping our Lord, praising.' He continued saying that until we reached Madina." [Muslim]

178. Chapter: On the recommendation for the one who arrives to go first to the mosque in his area and pray two rak'ats in it

988. Ka'b ibn Malik reported that when the Messenger of Allah, may Allah bless him and grant him peace, came back from a journey, he went first to the mosque and prayed two rak'ats." [Agreed upon]

179. Chapter: On forbidding a woman to travel on her own

989. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is not lawful for a woman who believes in Allah and the Last Day to travel the distance of a day and a night without having a dhu mahram with her." [Agreed upon]

990. Ibn 'Abbas reported that he heard the Prophet, may Allah bless him and grant him peace, said, "A man should not be on his own with a woman unless there is a dhu mahram with her. A woman should only travel with a dhu mahram." A man said to him, "Messenger of Allah, what if my wife goes out on hajj when I have been appointed to go on such-and-such an expedition?" He said, "Go and do hajj with your wife." [Agreed upon]

[A dhu mahram is a close male relative with whom marriage is forbidden.]

180. Chapter: On the Excellence of reciting the Qur'an

991. Abu Umama said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Recite the Qur'an. It will appear on the Day of Rising as an intercessor for its people.'" [Muslim]

992. an-Nawwas ibn Sam'an said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'On the Day of Rising the Qur'an will be brought with the people who used to act by it in this world, preceded by Surat al-Baqara (2) and Ali 'Imran (3), arguing on behalf of those who knew them.'" [Muslim]

993. 'Uthman reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The best of you is the one who learns the Qur'an and teaches it." [al-Bukhari]

994. 'A'isha reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Someone who recites the Qur'an and is fluent in it, is with the noble pious angels. Someone who recites the Qur'an and stammers in it has two rewards as it is difficult for him." [Agreed upon]

995. Abu Musa al-Ash'ari reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The metaphor of a believer who recites the Qur'an is that of a citron - its scent is fragrant and its taste is good. The metaphor of a believer who does not recite the Qur'an is that of a date - it has no scent but its taste is sweet. The metaphor of a hypocrite who recites the Qur'an is that of basil - its scent is fragrant but its taste is bitter. The metaphor of a hypocrite who does not recite the Qur'an is that of colocynth - it has no scent and its taste is bitter." [Agreed upon]

996. 'Umar ibn al-Khattab reported that the Prophet, may Allah bless him and grant him peace, said, "By this Book Allah elevates some people and abases others." [Muslim]

997. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "You can only have envy for two things: for a man to whom Allah has given the Qur'an and he gets up and recites it throughout the night, and for a man to whom Allah has given wealth and he spends it throughout the night and the day." [Agreed upon]

998. Al-Bara' ibn 'Azib said, "A man was reciting Surat al-Kahf (18) and he had a horse with him tethered by two ropes. Then a cloud came over him and began to draw near and his horse began to shy away from it. In the morning he went to the Prophet, may Allah bless him and grant him peace, and mentioned that to him and he said, 'That was the Sakina which descended on account of the Qur'an.'" [Agreed upon]

999. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever recites a letter of the Book of Allah earns a good deed, and each good deed is worth ten like it. I do not say that 'Alif-lam-mim' is one letter, but that alif is a letter, lam is a letter, mim is a letter." [at-Tirmidhi]

1000. Ibn 'Abbas stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "A person who has nothing of the Qur'an inside him is like a ruined house." [at-Tirmidhi]

1001. 'Abdullah ibn 'Amr ibn al-'As reported that the Prophet, may Allah bless him and grant him peace, said, "It will be said to those who know the Qur'an, 'Recite and ascend. Recite slowly as you did in the world below. Your station will be at the last verse you recite.'" [Abu Dawud and at-Tirmidhi]

181. Chapter: On the command to continue reciting the Qur'an and being careful not to allow oneself to forget it

1002. Abu Musa reported that the Prophet, may Allah bless him and grant him peace, said, "Make a habit of reciting this Qur'an. By the One in whose hand the soul of Muhammad is, it slips away free quicker than a camel gets loose from its hobble." [Agreed upon]

1003. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The metaphor of someone who knows the Qur'an is that of a hobbled camel. If he attends to it, it stays with him. If he lets it go, it wanders away." [Agreed upon]

182. Chapter: On the recommendation to have good voice in reciting the Qur'an and asking someone with a good voice to recite and listening to it

1004. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Allah does not listen to anything so gladly as He listens to a Prophet with a good voice chanting the Qur'an aloud." [Agreed upon]

1005. Abu Musa al-Ash'ari reported that the Messenger of Allah, may Allah bless him and grant him peace, said to him, "You have been given one of the flutes of the family of Da'ud." [Agreed upon]

In a variant of Muslim is that the Messenger of Allah said to him, "If you could only have seen me listening to your recitation last night."

1006. Al-Bara' ibn 'Azib said, "I heard the Prophet, may Allah bless him and grant him peace, reciting 'Wa't-tini wa'z-zaytun' (95) in the 'Isha' prayer and I have never heard anyone with a better voice or better recitation than he had." [Agreed upon]

1007. Abu Lubaba Bashir ibn 'Abdu'l-Mundhir reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who does not use a good voice when reciting the Qur'an is not one of us." [Abu Dawud]

1008. Ibn Mas'ud said, "The Prophet, may Allah bless him and grant him peace, said to me, 'Recite the Qur'an to me.' I said, 'O Messenger of Allah, shall I recite to you when it was sent down to you?' He said, 'I want to hear it from someone other than myself.' So I recited Surat an-Nisa' to him until I reached this ayat, 'How will it be when We bring a witness from every nation and bring you as a witness against them?' (4:41) He said, 'That is enough now,' and I turned to him and his eyes were flowing with tears." [Agreed upon]

183. Chapter: On encouraging the recitation of certain suras and ayats

1009. Abu Sa'id Rafi' ibn al-Mu'alla said, "The Messenger of Allah, may Allah bless him and grant him peace, said to me, 'Shall I teach you the greatest sura of the Qur'an before you leave the mosque?' He took my hand. When we were about to leave, I said, 'Messenger of Allah, you said, "I will teach you the greatest sura of the Qur'an?"' He said, '"Praise be to Allah, Lord of the worlds" (the beginning of the Fatiha) are the Seven Oft-repeated ones and the Immense Qur'an which I was given.'" [al-Bukhari]

1010. Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said about the sura, "Say: He is Allah, Absolute Oneness" (112)"By the One in whose hand my soul is, it is equal to a third of the Qur'an."

In a variant is that the Messenger of Allah, may Allah bless him and grant him peace, said to his Companions, "Are any of you unable to recite a third of the Qur'an in a night?" That was difficult for them and they said, "Which of us is able to do that, Messenger of Allah?" He said, "[The sura] 'Say: He is Allah, Absolute Oneness, Allah, the Everlasting Sustainer of all' (112) constitutes a third of the Qur'an.'" [al-Bukhari]

1011. Abu Sa'id al-Khudri said that a man heard another man reciting, "Say: He is Allah, Absolute Oneness," (112) and repeating it. In the morning he went to the Messenger of Allah, may Allah bless him and grant him peace, and mentioned that to him, and it was as if he was belittling the man. The Messenger of Allah said to him, "By the One who has my soul in His hand, it is equal to a third of the Qur'an." [al-Bukhari]

1012. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said that "Say: He is Allah, Absolute Oneness" is equal to a third of the Qur'an. [Muslim]

1013. Anas mentioned that a man said, "Messenger of Allah, I love this sura, 'Say: He is Allah, Absolute Oneness'." He said, "Love of it will take you into the Garden." [at-Tirmidhi]

1014. 'Uqba ibn 'Amir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Have you not seen the ayats sent down this night the like of which have never been seen before? 'Say: I seek refuge with the Lord of Daybreak,' and 'Say: I seek refuge with the Lord of mankind.'" (113 & 114) [Muslim]

1015. Abu Sa'id al-Khudri said, "The Messenger of Allah, may Allah bless him and grant him peace, used to take refuge from the jinn and from men until the two suras of refuge were sent down. When they were sent down, he utilised them and left other things." [at-Tirmidhi]

1016. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The Qur'an contains a sura of thirty ayats which will intercede for a man until he is forgiven. It is: 'Blessed be He who has the Kingdom in His Hand!' (67)" {Abu Dawud and at-Tirmidhi]

1017. Abu Mas'ud al-Badri reported that the Prophet, may Allah bless him and grant him peace, said, "If anyone recites the two ayats at the end of Surat al-Baqara (2) at night, they will be enough for him." [Agreed upon]

1018. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not turn your houses into graves. Shaytan is barred from any house in which Surat al-Baqara (2) is recited." [Muslim]

1019. Ubayy ibn Ka'b reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "O Abu'l-Mundhir! Do you know which ayat in the Book of Allah is greatest you have?' I said, 'Allah. there is no god but Him, the Living, the Self-Sustaining.' (W2:253; H2:256) He struck me on the chest and said, 'May knowledge delight you, Abu'l-Mundhir!'" [Muslim]

1020. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, put me in charge of guarding the zakat of Ramadan. Someone came and began to take handfuls of food. I grabbed him and said, 'By Allah, I will take you to the Messenger of Allah!' He said, 'I am needy and have a large family and I am in dire need.' I let him go and in the morning the Prophet said, 'Abu Hurayra, what did you do with your prisoner yesterday?' I said, 'Messenger of Allah, he complained of dire need and a large family, so I showed mercy to him and let him go on his way.' He said, 'He lied to you and he will come back.' So,

from the words of the Messenger of Allah, I knew that he would come back. Therefore, I lay in wait for him and he came and once more began to take handfuls of food. I seized him and said, 'I will take you to the Messenger of Allah!' He said, 'Let me go. I am in need and have a large family. I will not come back again.' I had mercy on him and let him go his way. In the morning the Messenger of Allah, may Allah bless him and grant him peace, said to me, 'Abu Hurayra, what did you do with your prisoner yesterday?' I said, 'Messenger of Allah, he complained of dire need and a large family, so I showed mercy to him and let him go on his way.' He said, 'He lied to you and he will come back.' So I lay in wait for him a third time and he came and began to take handfuls of food. I grabbed him and said, 'I will take you to the Messenger of Allah! This is the third time. You claimed you would not come back and then you came back.' He said, 'Let me go. I will teach you some words which will help you with Allah.' I said, 'What are they?' He said, 'When you go to bed, recite the Throne Verse, "Allah, there is no god but Him, the Living, the Self-Sustaining..." to the end of the ayat. You will have someone guarding over you from Allah and shaytan will not come near you until morning.' So I let him go his way. In the morning, the Messenger of Allah, may Allah bless him and grant him peace, said to me, 'What did you do with your prisoner yesterday?' I said, 'Messenger of Allah, he claimed that he would teach me some words which would help me with Allah, so I let him go his way.' He said, 'What are they?' I said, 'He said to me, "When you go to bed, recite the Throne Verse to the end: 'Allah, there is no god but Him, the Living, the Self-Sustaining'." He said to me, "You will have someone guarding over you from Allah and shaytan will not come near you until morning."' The Prophet, may Allah bless him and grant him peace, said, "He told you the truth even though he is a liar. Do you know whom you were speaking with on these three days, Abu Hurayra?'" He said, "No." The Prophet said, "It was Shaytan." [al-Bukhari]

1021. Abu'd-Darda' reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who memorises ten ayats from the beginning of Surat al-Kahf (18) will be protected from the Dajjal." [Muslim]

One variant has, "from the end of Surat al-Kahf."

1022. Ibn 'Abbas said, "While Jibril, peace be upon him, was sitting with the Prophet, he heard a sound above him and raised his head. He said, 'This is a door of heaven which has been opened today and which has never been opened before today. An angel descended from it.' He said, 'This is an angel who has descended to earth who has never descended before today.' He gave the greeting and said, 'Give the good news of two lights which you have been given and which no Prophet before you was given: the Fatiha of the Book and the end of Surat al-Baqara (2). You will not recite a letter of them without being given it.'" [Muslim]

184. Chapter: On the Recommendation to meet together for recitation

1023. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "People do not meet in one of the houses of Allah to recite the Book of Allah and study it together without tranquillity descending on them, mercy covering them, the angels encircling them and Allah mentioning them to those who are with Him." [Muslim]

185. Chapter: On the Excellence of Wudu'

Allah Almighty says, "O you who believe! When you get up to do the prayer, wash your faces and your hands," to His words, 'Allah does not want to make things difficult for you, but He does want to purify you and to perfect His blessing upon you so that perhaps you may show thanks." (W5:6; H5:6)

1024. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'On the Day of Rising my community will be called 'those with white blazes on their foreheads and limbs' from the effects of wudu'. So whoever of you can increase the extent of the whiteness, should do so.'" [Agreed upon]

1025. Abu Hurayra said, "I heard my friend, may Allah bless him and grant him peace, say, 'The adornment of the believer reaches the places his wudu' reaches." [Muslim]

1026. 'Uthman ibn 'Affan reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who does wudu' and does it well, his mistakes leave his body, even from under his nails." [Muslim]

1027. 'Uthman ibn 'Affan said, "I saw the Messenger of Allah, may Allah bless him and grant him peace, do wudu' like I am doing wudu' now. Then he said, 'Anyone who does wudu' like that, will be forgiven his previous wrong actions, and his prayer and his walking to the mosque are an added bonus.'" [Muslim]

1028. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the Muslim - or believing - slave does wudu' and washes his face, every wrong thing at which his eyes have looked leaves with the water - or with the last drop of water. When he washes his hands, every wrong thing which his hands have touched leaves with the water - or with the last drop of water. When he washes his feet. every wrong thing to which his feet have walked leaves with the water – or with the last drop of water, until he emerges cleansed of sins." [Muslim]

1029. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, came to the graveyard and said, 'Peace be upon you, abode of a believing people. Allah willing, we will join you. I wish that we could see our brothers.' They said, 'Are we not your brothers, Messenger of Allah?' He said, 'You are my Companions. My brothers are those who have not yet come.' They said, 'How can you know someone of your community who has not yet come, Messenger of Allah?' He said, 'Do you not think that if a man had horses with white blazes which were among dark black horses, that he would recognise his horses?' They said, 'Yes indeed. Messenger of Allah.' He said, 'They will come with white blazes from wudu' and I will precede them to the Basin.'" [Muslim]

1030. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Shall I direct you to something by which Allah will wipe out errors and raise degrees?' They said, "Yes please, Messenger of Allah." He said, "Doing thorough wudu' in adverse circumstances, taking a lot of steps to the mosques and waiting for one prayer after another prayer. That is what you should hold to. That is what you should hold to." [Muslim]

1031. Abu Malik al-Ash'ari reported said that the Messenger of Allah, may Allah bless him and grant him peace, said, "Purity is half of belief." [Muslim]

1032. 'Umar ibn al-Khattab reported that the Prophet, may Allah bless him and grant him peace, said, "No one among you does wudu' and does wudu' thoroughly -– or adequately - and then testifies, 'There is no god but Allah Alone with no partner and I testify that Muhammad is His slave and Messenger' without the eight doors of the Garden being opened to him so that he can enter by whichever of them he wishes." [Muslim]

At-Tirmidhi adds, "O Allah, make me one of those who repent and put me among the purified."

186. Chapter: On the excellence of the adhan

1033. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If people only knew what was in the call to prayer and the first row, and could find no other way to get it than drawing lots for it, they would certainly draw lots for it. If they only knew what there was in going early to the prayer, they would race each other to get there. And if they only knew what was in the prayers of 'Isha' and Subh, they would come to them even if they had to crawl." [Agreed upon]

1034. Mu'awiya said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The mu'adhdhins will be the people with the longest necks (from yearning) on the Day of Rising." [Muslim]

1035. Abu Sa'id al-Khudri said to 'Abdullah ibn 'Abdu'r-Rahman ibn Abi Sa'sa'a, "I see that you love sheep and the desert. When you are among your sheep or in the desert, give the call to prayer and raise your voice when doing it. No jinn or man or anything within range hears the voice of the mu'adhdhin without bearing witness for him on the Day of Rising." Abu Sa'id said, "I heard this from the Messenger of Allah, may Allah bless him and grant him peace." [al-Bukhari]

1036. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the call to prayer is done Shaytan retreats, farting so that he will not hear it. When the call is finished he comes back again until the iqama is done, when he retreats again. When the iqama is finished, he comes back again, insinuating himself between a man and his self and saying, 'Think of such-and-such, think of such-and-such,' which he was not thinking about before, until the man does not know how much he has prayed." [Agreed upon]

1037. 'Abdullah ibn 'Amr ibn al-'As heard the Messenger of Allah, may Allah bless him and grant him peace, say, "When you hear (someone calling) the adhan, say the same as he says and then say the prayer on me. If anyone says one prayer on me, Allah says ten prayers on him. Then ask Allah to give me "al-wasila" (the means). It is a station in the Garden which only one of the slaves of Allah will reach, and I hope that it will be me. My intercession will be available to anyone who asks Allah for "al-wasila" for me." [Muslim]

1038. Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, aid, "When you hear the adhan, repeat what the mu'adhdhin says." [Agreed upon]

1039. Jabir ibn 'Abdullah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "My intercession will be available on the Day of Rising to anyone who says, after hearing the adhan, 'O Allah! Lord of this perfect call and established prayer, give Muhammad "al-wasila" and superiority and raise him up to the praiseworthy station which You promised him. " [al-Bukhari]

1040. Sa'd ibn Abi Waqqas reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who says, when he hears the mu'adhdhin, 'I testify that there is no god but Allah alone with no partner and that Muhammad is His slave and Messenger. I am pleased with Allah as Lord, with Muhammad as Messenger, and Islam as deen,' will have his wrong actions forgiven." [Muslim]

1041. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A supplication between the adhan and the iqama is not rejected." [Abu Dawud and at-Tirmidhi]

187. Chapter: On the excellence of the prayers

1042. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'What do you think would happen if there was a river by someone's door in which he washed five times every day? Do you think that any dirt would remain on him?' They said, 'Not a scrap of dirt would remain on him.' He said, 'That is a metaphor of the five prayers by which Allah wipes out wrong actions.'" [Agreed upon]

1043. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The metaphor of the five prayers is that of an sizeable flowing river at the door of one of you in which he washes five times every day." [Muslim]

1044. Ibn Mas'ud reported that a man received a kiss from a woman and went to the Prophet, may Allah bless him and grant him peace, and told him about it. Allah sent down, "Establish the prayer at the two ends of the day and in the first part of the night. Good actions eradicate bad actions." (11:114) The man said, "Messenger of Allah, is this for me?" He said, "It is for every single one of my community." [Agreed upon]

1045. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The five prayers, and Jumu'a to Jumu'a is expiation for what is between them as long as a man has committed no major sins." [Muslim]

1046. 'Uthman ibn 'Affan said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "There is no Muslim man who attends a prescribed prayer and does wudu' for it well and is humble in it and in its bowing, without that being expiation for the sins before it as long as he did not commit any major sin. This will always apply." [Muslim]

188. Chapter: On the Subh and 'Asr prayers

1047. Abu Musa reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever prays the two cool ones will enter the Garden." [Agreed upon]

1048. Abu Zuhayr 'Umara ibn Ruwayba said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'No one who used to pray before the rising of the sun and before its setting will enter the Fire," meaning Fajr and 'Asr." [Muslim]

1049. Jundub ibn Sufyan reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who prays the Subh prayer is in Allah's keeping. O son of Adam, watch out that Allah does not demand from you anything that is in His keeping." [Muslim]

1050. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There are angels which take turns in being with you in the night and other angels in the day and they meet together at the prayers of Fajr and 'Asr. Then the ones who were with you during the night ascend and Allah asks them - although He knows better than they do - 'How were My slaves when you left them?' They say, 'When we left them they were praying and when we came to them, they were praying.'" [Agreed upon]

1051. Jarir ibn 'Abdullah al-Bajali said, "We were with the Prophet, may Allah bless him and grant him peace, and he looked at the full moon on the night of Badr and said, 'You will see your Lord as you see this moon and you will not be harmed by seeing Him. If you can manage not to be overwhelmed to the point of missing the prayer before the sun rises and before it sets, don't be.'" [Agreed upon]

1052. Burayda reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If anyone misses the prayer of 'Asr , his actions will come to nothing."[al-Bukhari]

189. Chapter: On the excellence of walking to the mosque

1053. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah will prepare a residence in the Garden for anyone who goes to the mosque morning and evening each morning and evening that he goes." [Agreed upon]

1054. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who purifies himself in his house and then goes to one of the houses of Allah to fulfil one of the obligations of Allah, one step removes an error and the other raises him a degree." [Muslim]

1055. Ubayy ibn Ka'b said, "There was a man of the Ansar and I do not know of any man who lived further from the mosque than him. He never missed a prayer. It was said to him, 'You should buy a donkey which you could ride in the dark and when it is very hot.' He said, 'It would not make me happier if my house were right next to the mosque. I want my steps to the mosque to be written down for me and also my return when I return to my family. The Messenger of Allah, may Allah bless him and grant him peace, said, "Allah will combine all that for you."'" [Muslim]

1056. Jabir said, "The area around the mosque was empty and the Banu Salama wanted to move near to the mosque and the Prophet, may Allah bless him and grant him peace, heard about it. He said to them, 'It has reached me that you want to move near to the mosque?' They said, 'Yes, Messenger of Allah, we do want that.' He said, 'Banu Salama, keep the houses you have. Your footprints are written down. Keep the houses you have! Your footprints are written down.'" [Muslim]

1057. Abu Musa reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The people who get the greatest reward for the prayer are those who live furthest away and then the next furthest. Someone who waits for the prayer so that he can pray it with the Imam has a greater reward than someone who prays and then goes to sleep." [Agreed upon]

1058. Burayda reported that the Prophet, may Allah bless him and grant him peace, said, "Give good news to those who walk to mosques in the dark that they will have full light on the Day of Rising." [Abu Dawud and at-Tirmidhi]

1059. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Shall I direct you to something by which Allah will wipe out errors and raise degrees?' They said, "Yes please, Messenger of Allah." He said, "Doing thorough wudu' in adverse circumstances, taking a lot of steps to the mosques and waiting for one prayer after another prayer. That is what you should hold to. That is what you should hold to." [Muslim]

1060. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "If you see a man who frequents mosques, then testify to his belief. Allah, the Mighty and Exalted, says, "The mosques of Allah should only be frequented be by those who believe in Allah and the Last Day...' (9:18)" [at-Tirmidhi]

190. Chapter: On the excellence of waiting for the prayer

1061. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Each of you is in the prayer as long as he is waiting for it and there is nothing but the prayer preventing him from going to his family." [Agreed upon]

1062. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The angels pray for every one of you as long as you remain in the place in which you prayed and do not break wudu', saying, 'O Allah, forgive him! O Allah, show mercy to him!'" [al-Bukhari]

1063. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, delayed the 'Isha' prayer until the middle of the night and then prayed. Then he turned his face to us after he had prayed and said, 'The people have prayed and gone to sleep, but you were in prayer the whole time you were waiting for it.'" [al-Bukhari]

191. Chapter: On the excellence of the Group prayer

1064. Ibn 'Umar stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "Prayer in a group is seventy-seven times better than the prayer of a man by himself." [Agreed upon]

1065. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The group prayer is twenty-five degrees higher than the prayer in your house or the prayer in your place of business. Anyone who does wudu' and goes to the mosque with no other object than to do the prayer, Allah will raise him up a degree with every step he takes, and a wrong action will fall away from him. When he prays, the angels pray for him all the time he is in his place of prayer, 'O Allah! Forgive him! O Allah! Show mercy to him!' One of you is in the prayer as long as he is waiting for the prayer." [Agreed upon]

1066. Abu Hurayra said, "A blind man came to the Prophet, may Allah bless him and grant him peace, and said, 'Messenger of Allah, I have no guide to direct me to the mosque.' He asked the Messenger of Allah, may Allah bless him and grant him peace, to make an dispensation for him allowing him to pray in his house, and he gave him that dispensation. When he turned away, he called to him and said to him, 'Do you hear the call to prayer?' He said, 'Yes.' He said, 'Then respond to it.'" [Muslim]

1067. 'Abdullah - and it is said 'Amr - ibn Qays, known as Ibn Umm Maktum, the mu'adhdhin, said, "Messenger of Allah, there are many reptiles and wild beasts in Madina." The Messenger of Allah, may Allah bless him and grant him peace, said, "You hear 'Come to the prayer. Come to success,' so come." [Abu Dawud]

1068. Abu Hurayra reported that Messenger of Allah, may Allah bless him and grant him peace, said, "By Him in Whose hand my soul is, I seriously considered ordering someone to collect firewood, ordering the prayer be called, appointing a man to lead the prayer and then coming up behind certain men and burning their houses down about them!" [Agreed upon]

1069. Ibn Mas'ud said, "Anyone who wants to meet Allah tomorrow as a Muslim should observe these prayers when they are called. Allah has prescribed the sunan of guidance for His Prophet, may Allah bless him and grant him peace, and they are part of the sunan of guidance. If you prayed them in your houses, like this person who does not come prays in his house, you would be abandoning the sunna of your Prophet. If you were to abandon the sunna of your Prophet, then you would go astray. I have seen that only hypocrites, whose hypocrisy is known, fail to come. A man used to be brought to it, supported between two men, until he was stood up in the prayer line." [Muslim]

In another variant, "The Messenger of Allah, may Allah bless him and grant him peace, taught us the sunan of guidance, and part of the sunan of guidance is the prayer in the mosque from which the call to it is given."

1070. Abu'd-Darda' said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'If there are three in a village or desert and they do not pray (together) Shaytan will overpower them. You must perform the group prayer. The wolf devours the stray sheep." [Abu Dawud]

192. Chapter: Encouragement to attend the Group Prayers at Subh and 'Isha'

1071. 'Uthman ibn 'Affan said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'If someone prays 'Isha' in a group, it is as if he had prayed half of the night. If someone prays Subh in a group, it is as if he had prayed the entire night.'" [Muslim]

1072. Abu Hurayra reported that the Messenger of Allah , may Allah bless him and grant him peace, said, "And if they only knew what was in the prayers of 'Isha' and Subh, they would come to them even if they had to crawl." [Agreed upon]

1073. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "There is no prayer heavier on the hypocrites than Fajr and 'Isha'. If they only knew what is in them, they would come to them even if they had to crawl." [Agreed upon]

193. Chapter: On the command to persevere in the prescribed prayers and the strongest prohibition against abandoning them

Allah says, "Safeguard the prayer – especially the middle one," (W2:236; H2:238) and He says, "If they repent and establish the prayer and pay zakat, let them go on their way." (9:5)

1074. Ibn Mas'ud said, "I asked the Messenger of Allah, may Allah bless him and grant him peace, 'What is the best action?' He said, 'The prayer in its time,.' I said, 'Then what?' He said, 'Dutifulness to parents.' I said, 'Then what?' He said, 'Jihad in the way of Allah.'" [Agreed upon]

1075. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Islam is based on five: the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, performing the prayer, paying the zakat, hajj to the House and fasting Ramadan." [Agreed upon]

1076. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I have been commanded to fight people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah and establish the prayer and pay the zakat. If they do that, their lives and property are protected from me except for the right of Islam, and their reckoning is up to Allah." [Agreed upon]

1077. Mu'adh said, "The Messenger of Allah, may Allah bless him and grant him peace, sent me to Yemen and said, 'You are going to a people who have a Book. When you come to them, call on them to testify that there is no god but Allah and that Muhammad is the Messenger of Allah. If they obey you in respect of that, then tell them that Allah has made the five prayers obligatory for them every night and day. If they obey you in respect of that, inform them that Allah has made it obligatory for zakat to be taken from their property and given to their poor. If they obey you in respect of that, beware of the things on which people place great value and beware of the supplication of the wronged. There is no screen between him and Allah.'" [Agreed upon]

1078. Jabir said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'All that lies between a man and shirk and disbelief is abandoning the prayer.'" [Muslim]

1079. Burayda reported that the Prophet, may Allah bless him and grant him peace, said, "The contract which is between us and them rests on the prayer. Anyone who abandons it, has rejected belief." [at-Tirmidhi]

1080. Shaqiq ibn 'Abdullah the Follower said, "The Companions of Muhammad, may Allah bless him and grant him peace, did not think that abandoning any action denoted disbelief, except abandoning the prayer." [at-Tirmidhi]

1081. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The first action which the slave will be called to account for on the Day of Rising is his prayer. If it is in order, he will have success and win through. If it is not in order, he will be disappointed and lose out. If any of his obligatory prayers are lacking, the Lord, the Mighty and Exalted, will say, 'See if My slave has any supererogatory actions and use them to complete his obligatory prayer.' Then the rest of his actions will be assessed in the same way." [at-Tirmidhi]

194. Chapter: On the Excellence of the first row and the command to complete the first rows and make them straight and close together

1082. Jabir ibn Samura said, "The Messenger of Allah, may Allah bless him and grant him peace, came out to us and said, 'Do you not want to line up as the angels line up in the presence of their Lord?' We said, 'Messenger of Allah, how can we line up as the angels line up in the presence of their Lord?' He said, 'They fill up the first rows and press together in them." [Muslim]

1083. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If people only knew what was in the call to prayer and the first row, and could find no other way to get it than drawing lots for it, they would certainly draw lots for it." [Agreed upon]

1084. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The best of the rows for the men is the first row and the worst is the last row. The best of the rows for the women is the last row and the worst is the first row." [Muslim]

1085. Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, saw people hanging back and he said to them, "Come forward and complete the row behind me and let those behind you complete your row. If people persist in hanging back, Allah will set them back." [Muslim]

1086. Abu Mas'ud said, "The Messenger of Allah, may Allah bless him and grant him peace, used to put his hand on our shoulders in the prayer and say, 'Keep straight and do not be disunified or your hearts will become disunified. Let those among you who have maturity and intelligence stand nearest to me and then those who are closest to them and then those closest to them." [Muslim]

1087. Anas stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "Make your rows straight. Straightening the row is part of the perfection of the prayer." [Agreed upon]

In a variant of al-Bukhari, "Straightening the row is part of establishing the prayer."

1088. Anas said, "When the iqama for the prayer was given, the Messenger of Allah, may Allah bless him and grant him peace, would turn round and face us. He said, 'Straighten your rows and stand close together for I can see you behind my back.'" [al-Bukhari]

In one variant of al-Bukhari, "We used to stand shoulder to shoulder and foot to foot."

1089. An-Nu'man ibn Bashir who said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Make your rows straight or Allah will cause disagreements between you." [Agreed upon]

In a variant in Muslim, "The Messenger of Allah, may Allah bless him and grant him peace, used to straighten our rows to such an extent that it was as arrows could be straightened by them. This continued until he saw that we had understood that. Then one day he came out to us and stood for the prayer until he was about to say the takbir. Then he saw the chest of a bedouin man protruding from the line. He said, 'Slaves of Allah! Make your rows straight or Allah will cause disagreements between you.'"

1090. Al-Bara' ibn 'Azib said, "The Messenger of Allah, may Allah bless him and grant him peace, used to go between the rows from one end to the other, pushing our chests and shoulders. He would say, 'Do not be disunified or your hearts will become disunified.' He used to say, 'Allah and the his angels bless the first row.'"

1091. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Make the rows straight, stand shoulder to shoulder and close up the gaps. Give way to your brothers and do not leave any openings for Shaytan. Allah will connect with anyone who connects up the row and Allah will break off from anyone who makes a break in a row." [Abu Dawud]

1092. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Press together in your rows, drawing close to one another and making your shoulders touch. By the One in whose hand my soul is, I see Shaytan coming through the gaps in the row as if he was a small black goat." [Abu Dawud]

1093. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Complete the front row and then the one behind it. The only row to be incomplete should be the last row." [Abu Dawud]

1094. 'A'isha reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah and the angels bless those on the right hand side of the rows." [Abu Dawud]

1095. Al-Bara' said, "When we prayed behind the Messenger of Allah, may Allah bless him and grant him peace, we wanted to be on his right so that his face would turn towards us. I heard him say, 'Lord, protect me from Your punishment on the day You raise up – or You gather – Your slaves.'" [Muslim]

1096. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Put the Imam in the middle and fill up the gaps." [Abu Dawud]

195. Chapter: The Excellence of doing the sunnas with the obligatory prayers, and clarification of the least of them, the most perfect, and what is between that

1097. Umm Habiba Ramla bint Abi Sufyan said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'No Muslim slave prays to Allah Almighty twelve voluntary rak'ats over and above the obligatory ones every day without Allah building a house for him in the Garden (or "without a house being built for him in the Garden.")'" [Muslim]

1098. Ibn 'Umar said, "I prayed with the Messenger of Allah, may Allah bless him and grant him peace, two rak'ats before Dhuhr and two rak'ats after it, two rak'ats after Jumu'a, two rak'ats after Maghrib, and two rak'ats after 'Isha'." [Agreed upon]

1099. 'Abdullah ibn Mughaffal stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is a prayer between the two adhans, there is a prayer between the two adhans," and then the third time he said, "For whoever wishes it." [Agreed upon]

196. Chapter: The importance of the two rak'ats which are the sunna of Subh

1100. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, did not fail to pray four rak'ats before Dhuhr and two rak'ats before Subh." [al-Bukhari]

1101. 'A'isha said, "The Prophet, may Allah bless him and grant him peace, was not more constant in respect of any supererogatory action than the two rak'ats of Fajr." [Agreed upon]

1102. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, said, "The two rak'ats of Fajr are better than this world and everything it contains." [Muslim]

In one variant, "I love them more than the entire world."

1103. Abu 'Abdullah Bilal ibn Rabah, the mu'adhdhin of the Messenger of Allah, said that he went to the Messenger of Allah, may Allah bless him and grant him peace, to tell him it was time for the Morning prayer and 'A'isha distracted Bilal by something which she asked him to do until it was well into the time. Bilal stood and announced the prayer to him and then repeated his announcement. The Messenger of Allah, may Allah bless him and grant him peace, still did not come out. When he did come out, he led the people in the prayer, and Bilal informed him that 'A'isha had distracted with something she had asked him to do until it was well into the time and yet he still delayed coming out. He - i.e. the Prophet said - 'I was doing the two rak'ats of Fajr.' He said, 'Messenger of Allah, you were well into the time.' He said, 'If I had been even further into the time than I was, I would still have done the two rak'ats. I would have done them well and done them properly.'" [Abu Dawud]

197. Chapter: On two quick rak'ats for Fajr and clarification of what is recited in them and their time

1104. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, used to pray two quick rak'ats between the adhan and the iqama for the Subh prayer." [Agreed upon]

In one variant of both al-Bukhari and Muslim, "He used to pray the two rak'ats of Fajr when he heard the adhan. He would make them so short that I would say, 'Did he recite the Umm al-Qur'an [the Fatiha} in them?'"

In a variant of Muslim, "He used to pray the two rak'ats of Fajr when he heard the adhan and made them short." In one variant, "When Fajr appeared."

1105. Hafsa said that when the mu'adhdhin withdrew to call the adhan of Subh and daybreak appeared, the Messenger of Allah, may Allah bless him and grant him peace, prayed two short rak'ats before the iqama of the prayer was given. [Agreed upon]

1106. Ibn 'Umar said, "The Prophet, may Allah bless him and grant him peace, used to pray the night prayers two by two and then do the witr with one rak'at. He would pray two rak'ats before the morning prayer with the adhan still echoing in his ears." [Agreed upon]

1107. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, used to recite the following ayat from al-Baqara in the first of the two rak'ats of Fajr, "Say: 'We believe in Allah and what has been sent down to us...," (W135; H136), and in the last, "We believe in Allah. Bear witness that we are Muslims." (W3:51; H3:52)

In one variant, in the last he recited the following ayat from Ali 'Imran, "Come to a proposition which is the same for us and you." (W3:63; H3:64) [Muslim]

1108. Abu Hurayra said that the Messenger of Allah, may Allah bless him and grant him peace, recited in the two rak'ats of Fajr, "Say: 'Unbelievers!'" (109) and "Say: He is Allah, Absolute Oneness." (112) [Muslim]

1109. Ibn 'Umar said, "I watched the Prophet, may Allah bless him and grant him peace, for a month and he used to recite in the two rak'ats of Fajr, 'Say: Unbelievers!,' and 'Say: He is Allah, Absolute Oneness.'" [at-Tirmidhi]

198. Chapter: On the recommendation to lie down on the right side after the two rak'ats of Fajr and encouraging doing that whether or not one has prayed voluntary prayers in the night

1110. 'A'isha said, "After the Prophet, may Allah bless him and grant him peace, prayed the two rak'ats of Fajr, he would lie down on his right side." [al-Bukhari]

1111. 'A'isha said, "Between the time he finished the 'Isha' prayer until Fajr, the Prophet, may Allah bless him and grant him peace, used to pray eleven rak'ats, and he would say the salam after every two rak'ats and perform the witr with one. When the mu'adhdhin fell silent after calling the Fajr prayer and the time of Fajr was clear and the mu'adhdhin had come to him, he would do two quick rak'ats and then lie down on his right side until the mu'adhdhin came to him for the iqama." [Muslim]

1112. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you has prayed the two rak'ats of Fajr, he should lie down on his right side." [Abu Dawud and at-Tirmidhi]

199. Chapter: On the sunna of Dhuhr

1113. Ibn 'Umar said, "I prayed with the Messenger of Allah, may Allah bless him and grant him peace, two rak'ats before Dhuhr and two rak'ats after it." [Agreed upon]

1114. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, did not fail to pray four rak'ats before Dhuhr." [al-Bukhari]

1115. 'A'isha said, "The Prophet, may Allah bless him and grant him peace, used to pray four rak'ats in my house before Dhuhr and then go out and lead the people in prayer. Then he would come in and pray two rak'ats. He would lead the people in the Maghrib prayer and then enter and pray two rak'ats. He would lead the people in the 'Isha' prayer and then enter my house and pray two rak'ats." [Muslim]

1116. Umm Habiba reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah will make unlawful for the Fire anyone who maintains the practice of the four rak'ats before Dhuhr and the four after it." [Abu Dawud and at-Tirmidhi]

1117. 'Abdullah ibn as-Sa'ib reported that the Messenger of Allah, may Allah bless him and grant him peace, used to pray four rak'ats when the sun began to descend before the Dhuhr prayer. He said, 'It is an hour in which the gates of heaven are opened and I want a righteous action to ascend for me in it.'" [at-Tirmidhi]

1118. 'A'isha reported that when the Prophet, may Allah bless him and grant him peace, did not pray four rak'ats before Dhuhr, he would pray them after it. [at-Tirmidhi]

200. Chapter: On the sunna of 'Asr

1119. 'Ali ibn Abi Talib said, "The Prophet, may Allah bless him and grant him peace, used to pray four rak'ats before 'Asr and would separate them with a taslim to the highest of the angels and all of the Muslims and believers who follow them." [at-Tirmidhi]

1120. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "May Allah have mercy on any man who prays four rak'ats before 'Asr." [Abu Dawud and at-Tirmidhi]

1121. 'Ali ibn Abi Talib reported that the Prophet, may Allah bless him and grant him peace, used to pray two rak'ats before 'Asr. [Abu Dawud]

201. Chapter: On the sunna before and after Maghrib

1122. 'Abdullah ibn Mughaffal reported that the Prophet, may Allah bless him and grant him peace, said, "Pray before Maghrib," and the third time he said, "for anyone who wishes to do so." [al-Bukhari]

1123. Anas said, "I saw the great Companions of the Messenger of Allah, may Allah bless him and grant him peace, go quickly to the pillars at Maghrib." [al-Bukhari]

1124. Anas said, "In the time of the Messenger of Allah, we used to pray two rak'ats after sunset before Maghrib." It was said, "Did the Messenger of Allah, may Allah bless him and grant him peace, pray them." He said, "He used to see us pray them and he neither commanded nor forbade us." [Muslim]

1125. Anas said, "When we were in Madina and the mu'adhdhin gave the adhan for the Maghrib prayer, people would go quickly to the pillars and do two rak'ats, so that if a man who was a stranger entered the mosque he would suppose that the prayer had already been prayed due to the great number of people praying those two rak'ats." [Muslim]

202. Chapter: On the sunna before and after 'Isha'

See hadiths 1098 and 1099.

203. Chapter: The sunna of Jumu'a

It contains the previous hadith of Ibn 'Umar (1098).

1126. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you prays Jumu'a, he should pray four rak'ats after it." [Muslim]

1127. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, did not pray after Jumu'a until after he had left. He would pray two rak'ats in his house. [Muslim]

204. Chapter: The recommendation to pray voluntary prayers at home but not obligatory prayers. The command to move from the place where one did the obligatory prayer or to speak before doing the voluntary prayer

1128. Zayd ibn Thabit reported that the Prophet, may Allah bless him and grant him peace, said, "O people, pray in your houses. The best prayer is a man's prayer in his house - except for the obligatory prayer." [Agreed upon]

1129. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "Do some of your prayers in your houses and do not make them into graves." [Agreed upon]

1130. Jabir reported said that the Messenger of Allah, may Allah bless him and grant him peace, said, "Any of you who does all his prayers in the mosque, should do some of them in his house, for Allah will put blessing in his house on account of his prayer." [Muslim]

1131. 'Umar ibn 'Ata' said that Nafi' ibn Jubayr sent him to as-Sa'ib ibn Ukht Namir to ask him about something that Mu'awiya had seen him do in the prayer. He said, "Yes, I prayed Jumu'a with him in the enclosure. When the Imam did the salam, I stood up where I was and prayed. When he entered he sent word to me and said, 'Do not do what you did again. When you have prayed Jumu'a. do not pray another prayer until you have spoken or gone out. The Messenger of Allah, may Allah bless him and grant him peace, commanded us to do that, not to do another prayer after the prayer until we had spoken or gone out." [Muslim]

205. Chapter: On encouraging performance of the Witr prayer and clarification that it is confirmed, and making its time clear

1132. 'Ali said, "The witr is not an obligation like the prescribed prayer, but it is the sunna of the Messenger of Allah, may Allah bless him and grant him peace. He said, 'Allah is single (witr) and loves odd numbers, so do the witr, people of the Qur'an.'"[Abu Dawud and at-Tirmidhi]

1133. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, did the witr at all times of the night, at the beginning of the night, its middle and its end. The latest time he did his witr was just before dawn.'" [Agreed upon]

1134. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "Make the witr the last of your prayers at night."[Agreed upon]

1135. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "Do the witr before you do Subh." [Muslim]

1136. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, used to pray at night when she was in front of him. When only the witr remained to do, he would wake her up to do the witr." [Muslim]

In one variant, "When only the witr remained to do, he said, 'Get up and do the witr, 'A'isha.'"

1137. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "Set out to the Subh prayer with the witr done." [Abu Dawud and at-Tirmidhi]

1138. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who is afraid that he will not get up at the end of the night should do his witr at its beginning. Anyone who intends to get up at the end of night, should do the witr at its end. The prayer at the end of the night is witnessed, and that is the best." [Muslim]

206. Chapter: The Excellence of the Duha prayer, clarification of its minimum, maximum and middle size, and the encouragement to persevere in doing it

1139. Abu Hurayra said, "My friend, may Allah bless him and grant him peace, ordered me to do three things: to fast three days every month, to do the two rak'ats of Duha and to do the witr before sleeping." [Agreed upon]

1140. Abu Dharr reported that the Prophet, may Allah bless him and grant him peace, said, "Sadaqa is owed by every joint you have. Every glorification is sadaqa. Every praise is sadaqa. Commanding the right is sadaqa. Forbidding the wrong is sadaqa. Praying two rak'ats in the forenoon (Duha) covers all these." [Muslim]

1141. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, used to pray four rak'ats for Duha and would do any number more that Allah wished." [Muslim]

1142. Umm Hani' Fakhita bint Abi Talib said, "I went to the Messenger of Allah, may Allah bless him and grant him peace, in the year of the Conquest of Makka and found him washing. When he finished washing, he prayed eight rak'ats. That was in the time of Duha." [Agreed upon]

207. Chapter: Permission to pray Duha from the time the sun is high until noon. It is best to pray it when it is very hot and well into mid-morning

1143. Zayd ibn Arqam said that he saw some people praying at the beginning of the time of Duha. He said, "Do they not know that the prayer at a later time is better? The Messenger of Allah, may Allah bless him and grant him peace, said, 'The prayer of the repenters is when the young camels have become hot from the sun.'" [Muslim]

208. Chapter: The encouragement to pray the two rak'at prayer of greeting when entering the mosque, and it being disliked to sit down before praying the two rak'ats at whatever time one enters, whether that be the two rak'ats of greeting, or an obligatory or sunna prayer

1144. Abu Qatada reported said that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you enters the mosque, he should not sit down until he has prayed two rak'ats." [Agreed upon]

1145. Jabir said, "I once came to the Prophet, may Allah bless him and grant him peace, while he was in the mosque and he said, 'Pray two rak'ats.'" [Agreed upon]

209. Chapter: The recommendation to pray two rak'ats after doing wudu'

1146. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said to Bilal, "Bilal, tell me that action that you have done since entering Islam which gives you the most reason to hope for I heard the sound of your sandals ahead of me in the Garden." He said, "I have done no action which gives me more reason to hope than that of never purifying myself at any time of the night or day without then praying after that purification as much as is written for me to pray." [Agreed upon]

210. Chapter: The excellence of the day of Jumu'a, its obligatory nature and washing for it, putting on scent and going early to it. Supplication on Friday and the prayer on the Prophet. Clarification of the time when supplication is answered. The recommendation of remembering Allah often after Jumu'a

Allah Almighty says, "Then when the prayer is finished spread through the earth and seek Allah's bounty and remember Allah much so that perhaps you may be successful." (62:10)

1147. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The best day on which the sun has risen is Friday. On it Adam was created and on it he was admitted to the Garden and on it he was expelled from it." [Muslim]

1148. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever does wudu' thoroughly, then goes to Jumu'a, listens and is silent, will be forgiven until the next Jumu'a and three days more. Whoever plays with pebbles has wasted it." [Muslim]

1149. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The five prayers and from one Jumu'a to another and one Ramadan to another expiate what is between them if major sins are avoided." [Muslim]

1150. Abu Hurayra and from Ibn 'Umar said that they heard the Messenger of Allah, may Allah bless him and grant him peace, say, standing on the steps of the minbar, "People should be wary of avoiding the Jumu'as or else Allah will put a seal on their hearts and then they will be among the heedless." [Muslim]

1151. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you comes to the Jumu'a, he should have a ghusl first." [Agreed upon]

1152. Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Doing ghusl on the day of Jumu'a is obligatory for every male who has reached puberty." [Agreed upon]

1153. Samura reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If someone does wudu' on the Day of Jumu'a, it is by a dispensation and there is a blessing in it but if someone does ghusl, ghusl is better." [at-Tirmidhi]

1154. Salman reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When a man does ghusl on the day of Jumu'a, making himself as clean as possible, uses his hair oil or puts on any perfume he has in his house, then goes out and does not split up two people, and then prays what is prescribed for him and is silent while the Imam speaks, he is forgiven everything between then and the previous Jumu'a." [al-Bukhari]

1155. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who does ghusl on the day of Jumu'a, the same as for janaba, and then goes in the first part of the time, it is as if he has sacrificed a camel. If he goes in the second part of the time, it is as if he has sacrificed a cow. If he goes in the third part of the time, it is as if he has sacrificed a horned ram. If he goes in the fourth part of the time, it is as if he has sacrificed a hen. If he goes in the fifth part of the time, it is as if he has sacrificed an egg. When the Imam comes out, the angels settle down to listen to the reminder." [Agreed upon]

1156. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, mentioned the day of Jumu'a and said, "There is a time during it when Allah Almighty gives to a Muslim standing in prayer whatever he asks for." He indicated how small it was with his hand. [Agreed upon]

1157. Abu Burda ibn Abi Musa al-Ash'ari reported that 'Abdullah ibn 'Umar asked, "Did you hear your father relate anything from the Messenger of Allah, may Allah bless him and grant him peace, concerning the special time on the day of Jumu'a?" He said, 'I replied, "Yes. I heard him say that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'It is from the time the Imam sits down until the prayer is finished.'" [Muslim]

1158. Aws ibn Aws reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The best of your days is the day of Jumu'a, so do a lot of prayer on me during it. Your prayer is presented to me.'" [Abu Dawud]

211. Chapter: On the recommendation to perform the prostration of gratitude when one obtains a blessing or an affliction is averted

1159. Sa'd ibn Abi Waqqas said, "We went out with the Messenger of Allah, may Allah bless him and grant him peace, from Makka, making for Madina. When we were near 'Azwaza', he dismounted and lifted his hands and made supplication to Allah for a time and then he went down into prostration and remained there for a long time. Then he stood and raised his hands for a long time and then went down into prostration again. He did that three times. He said, 'I asked my Lord and interceded for my community, and He gave me a third of my community. So I went down into prostration to my Lord out of gratitude. Then I lifted my head and asked my Lord for my community and He gave me another third of my community. I went down into prostration to my Lord out of gratitude. Then I lifted my head and asked my Lord for my community and He gave me the last third of my community so I again went down into prostration to my Lord." [Abu Dawud]

212. Chapter: On the excellence of rising in the night to pray

Allah Almighty says, "And stay awake for prayer during part of the night as a supererogatory action for yourself. It may well be that your Lord will raise you to a Praiseworthy Station," (17:79) and the Almighty says, "Their sides eschew their beds," (32:16) and the Almighty says, "The part of the night they spent asleep was small." (51:17)

1160. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, used to get up to pray at night to the extent that his feet became swollen. I said to him, 'Why do you do this, Messenger of Allah, when you have been forgiven your past and future wrong actions?' He said, 'Should I not be a thankful slave?'" [Agreed upon]

1161. 'Ali reported that one night the Prophet, may Allah bless him and grant him peace, came to him and Fatima daughter of the Prophet, may Allah bless him and grant him peace, and knocked at their door. "He said, 'Do you not pray?'" [Agreed upon]

1162. Salim ibn 'Abdullah ibn 'Umar ibn al-Khattab reported from his father that the Messenger of Allah, may Allah bless him and grant him peace, said, "'Abdullah is an excellent man. If only he would pray during the night." Salim said, "After that 'Abdullah spent very little of the night asleep." [Agreed upon]

1163. 'Abdullah ibn 'Amr ibn al-'As said, "The Messenger of Allah, may Allah bless him and grant him peace, said to me, "'Abdullah, do not be like so-and-so who used to pray at night and then stopped doing it.'" [Agreed upon]

1164. Ibn Mas'ud said, "A man was mentioned in the presence of the Prophet, may Allah bless him and grant him peace, and it was said of him that he had continued to sleep into the morning without having got up for the prayer. He said, 'Shaytan urinated in his ears,' or he said, 'his ear.'" [Agreed upon]

1165. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Shaytan ties three knots at the back of your necks when you are asleep. He hits every knot saying the words, 'You have a long night ahead of you so sleep soundly.' When you wake up and remember Allah, one knot is undone. When you do wudu', one knot is undone. When you pray, one knot is undone. So the morning finds you cheerful and energetic. Otherwise, the morning will find you lazy and foul-tempered." [Agreed upon]

1166. 'Abdullah ibn Salam reported that the Prophet, may Allah bless him and grant him peace, said, "O people, make the greeting common practice and provide food and pray at night while people are asleep, and you will enter the Garden in safety." [at-Tirmidhi]

1167. Abu Hurayra reported said that the Messenger of Allah, may Allah bless him and grant him peace, said, "The best fast after Ramadan is the month of Allah, al-Muharram, and the best prayer after the obligatory prayer is the night prayer." [Muslim]

1168. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "Night prayers are two by two, and when you are afraid that the dawn is near, then pray one rak'at as witr." [Agreed upon]

1169. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, used to pray in the night two by two and then do one rak'at for witr." [Agreed upon]

1170. Anas said, "The Messenger of Allah, may Allah bless him and grant him peace, used not to fast in a month until we thought that he would not fast for any of it and he would fast until we thought that he would not break his fast for any of it. If anyone wanted to see him praying in the night he could see him doing that or to see him sleeping he could see him doing that." [al-Bukhari]

1171. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, used to pray eleven rak'ats. In them he would stay in sajda long enough for one of you to recite fifty ayats before lifting his head. He would pray two rak'ats before the Fajr prayer and then lie down on his right side until someone came to him to call him to the prayer."[al-Bukhari]

1172. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, did not do more than eleven rak'ats (at night) during Ramadan or at any other time. He would pray four rak'ats - do not ask about their beauty or length - and then he would pray four more - and do not ask about their beauty or length - and then he would pray three. I said, 'Messenger of Allah, do you sleep before the witr?' He said, ''A'isha, my eyes sleep but my heart does not sleep.'" [Agreed upon]

1173. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, used to sleep in the first part of the night and stand in prayer in the last part of it." [Agreed upon]

1174. Ibn Mas'ud said, "I prayed in the night with the Prophet, may Allah bless him and grant him peace, and he stood so long that I wanted to do something awful." He was asked, "What did you want to do?" He said, "I wanted sit down and leave him." [Agreed upon]

1175. Hudhayfa said, "I prayed with the Prophet, may Allah bless him and grant him peace, one night and he began al-Baqara. I said, 'He will go into ruku' after a hundred.' He continued and I said, 'He will pray one rak'at with it.' But he continued. I said, 'He

will go into ruku' with it.' Then he began Surat an-Nisa' and recited it and then began Ali 'Imran and recited it. He recited slowly and when he passed through an ayat of glorification, he glorified Allah. When he passed a question, he asked it. When he passed an ayat of seeking refuge, he sought refuge. Then he went into ruku' and began to say, 'Glory be to my Lord, the Immense.' His bowing was about as long as his standing. Then he said, 'Allah hears whoever praises Him. Our Lord, yours is the praise.' Then he stood for a long time, nearly as long as his bowing. Then he prostrated and said, 'Glory be to my Lord, the Most High.' His prostration was almost as long as his standing." [Muslim]

1176. Jabir said, "The Messenger of Allah, may Allah bless him and grant him peace, was asked, "Which prayer is the best?" He said, "A long qunut (i.e. standing).'" [Muslim]

1177. 'Abdullah ibn 'Amr ibn al-'As reported that the Messenger of Allah , may Allah bless him and grant him peace, said, "The prayer which Allah Almighty loves best was the fast of Da'ud, and the fast which Allah Almighty loves best is the prayer of Da'ud. He used to sleep half of the night and pray one third of it and then sleep a sixth. He used to fast one day and break the fast the next day." [Agreed upon]

1178. Jabir said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'There is an hour during the night in which whatever good of this world and the Next a man asks Allah Almighty for, He will give it to him. That happens every night.'" [Muslim]

1179. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When one of you gets up in the night, he should begin his prayer with two quick rak'ats." [Muslim]

1180. 'A'isha said, "When the Messenger of Allah, may Allah bless him and grant him peace, used to get up at night, he would begin his prayer with two quick rak'ats." [Muslim]

1181. 'A'isha said, "When the Messenger of Allah, may Allah bless him and grant him peace, missed the prayer in the night due to illness or some other reason, he would pray twelve rak'ats during the daytime." [Muslim]

1182. 'Umar ibn al-Khattab reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who sleeps through his hizb or part of it, should recite it between the Fajr prayer and the Dhuhr prayer. It will be written for him as if he had recited it in the night." [Muslim]

1183. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "May Allah show mercy to a man who gets up in the night and prays and wakes up his wife, and. if she refuses, splashes some water in her face. May Allah show mercy to a woman who gets up in the night and prays and wakes up her husband, and if he refuses, splashes water in his face." [Abu Dawud]

1184. Abu Hurayra and Abu Sa'id stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "When a man wakes up his wife at night and they pray together - or they pray two rak'ats together - they are written down among 'the men and women who remember'." [Abu Dawud]

1185. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, said, "If one of you nods off while he is praying, he should go and lie down until he is no longer sleepy. If someone prays when he is drowsy, he may not know whether he is asking for forgiveness or asking for something bad for himself." [Agreed upon]

1186. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you gets up in the night, and the Qur'an is unintelligible on his tongue and he does not know what he is saying, then he should lie down again." [Muslim]

213. Chapter: The recommendation to pray at night in Ramadan - that is the tarawih prayers

1187. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who prays in Ramadan motivated by belief and in expectation of the reward will be forgiven his past wrong actions." [Agreed upon]

1188. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, used to encourage prayer at night in Ramadan although he did not command people to do it as a obligatory duty. He would say, 'Anyone who prays in Ramadan motivated by belief and in expectation of the reward will be forgiven all his past wrong actions.'" [Muslim]

214. Chapter: On the excellence of praying in the Night of Power

Allah says, "Truly We sent it down on the Night of Power" (97:1) to the end of the sura. Allah says, "We sent it down on a blessed night." (W44:2; H44:3)

1189. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who prays on the Night of Power motivated by belief and in anticipation of being rewarded will be forgiven his past wrong actions." [Agreed upon]

1190. Ibn 'Umar reported that some of the Companions of the Prophet were shown in a dream that the Night of Power is during the last seven days. The Messenger of Allah, may Allah bless him and grant him peace, said, "I think that your dreams agree about the last seven. Those who want to look for it, should look for it in the last seven." [Agreed upon]

1191. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, used to do i'tikaf in the last ten nights of Ramadan and he said, 'Look for the Night of Power during the last ten nights of Ramadan.'" [Agreed upon]

1192. 'A'isha reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Look for the Night of Power during the odd nights of the last ten days of Ramadan." [al-Bukhari]

1193. 'A'isha said, "When the last ten days of Ramadan started, the Messenger of Allah, may Allah bless him and grant him peace, used to pray during the night, wake up his family and intensify his efforts." [Agreed upon]

1194. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, used to do night prayers in Ramadan which he did not do in other months, and in the last ten nights of it what he did not do during the other nights." [Muslim]

1195. 'A'isha said, "I said, 'Messenger of Allah, if I know what night the Night of Power is, what do you think I should say during it?' He said, 'Say: "O Allah, You are Pardoning and you love pardon, so pardon me."'" [at-Tirmidhi]

214. Chapter: The excellence of the siwak and the qualities of the natural form (fitra)

1196. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If it was not for the fact that I might have been overburdening my community - or the people - I would have ordered them to use the siwak for every prayer." [Agreed upon]

1197. Hudhayfa said, "When the Prophet, may Allah bless him and grant him peace, got up in the night, he would rinse out his mouth." [Agreed upon]

1198. 'A'isha said, "We used prepare the Prophet's siwak and wudu' water and Allah would make him wake for whatever part of the night He wished, and he would use the siwak and do wudu' and then pray." [Muslim]

1199. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "How many times have I told you about the siwak!" [al-Bukhari]

1200. Shurayh ibn Hani' said, "I asked 'A'isha, 'What did the Prophet, may Allah bless him and grant him peace, do first when he entered his house?' She replied, 'Use the siwak.'" [Muslim]

1201. Abu Musa al-Ash'ari said, "I visited the Prophet, may Allah bless him and grant him peace, and the end of the siwak was on his tongue." [Agreed upon]

1202. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, said, "The siwak is purification for the mouth and pleasing to the Lord." [an-Nasa'i]

1203. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The natural form of man (fitra) involves five things - or there are five things which are part of the natural form of man: circumcision, shaving the pubic hair, cutting the nails, removing hair from the armpits and trimming the moustache." [Agreed upon]

1204. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Ten things make up man's natural form: trimming the moustache, letting the beard grow, using the siwak, snuffing water up the nose, cutting the nails, washing the knuckles, removing hair from the armpits, shaving the pubic hair and using water in the lavatory.'" The narrator said, "I forgot the tenth. It could be rinsing the mouth." [Muslim]

1205. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "Trim the moustache and let the beard grow." [Agreed upon]

216. Chapter: Stressing the obligation of zakat and clarification of its excellence and what is connected to it

Allah says, "Establish the prayer and pay zakat" (W2:42; H2:43) and the Almighty says, "They were only ordered to worship Allah, making their deen sincerely His as people of pure natural belief, and to establish the prayer and pay zakat – that is the correct deen." (98:5) He says, "Take zakat from their wealth to purify and cleanse them." (W9:104; H9:103)

1206. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Islam is based on five: testifying that there is no god except Allah and that Muhammad is the Messenger of Allah (shahada); establishing the prayer (salat); paying the zakat (poor-tax), the Hajj and the fast (sawm) of Ramadan." [Agreed upon]

1207. Talha ibn 'Ubaydullah said that a man came to the Messenger of Allah from the people of Najd. His hair was unkempt. The sound of his voice could be heard, but they could not understand what he said until he drew near. He was asking about Islam. The Messenger of Allah, may Allah bless him and grant him peace, said, "It is five prayers a day." He asked, "Do I have to do any more?" He said, "No, unless you want to do voluntary prayers." The Messenger of Allah, may Allah bless him and grant him peace, then said, "And you must fast the month of Ramadan." He asked, "Do I have to do any more?" He said, "No, unless you want to do so voluntarily." Then the Messenger of Allah mentioned zakat to him. He said, "Do I have to do any more?" He said, "No, unless you want to do so voluntarily." The man withdrew, saying, "By Allah, I will do no more nor less than this." The Messenger of Allah, may Allah bless him and grant him peace, said, "If he is speaking the truth, he will have success." [i.e. he will be granted Paradise] [Agreed upon]

1208. Ibn 'Abbas said, "The Prophet, may Allah bless him and grant him peace, sent Mu'adh to Yemen and said, 'Call on them to testify that there is no god but Allah and that I am the Messenger of Allah. If they comply with that, then let them know that Allah has made the five prayers obligatory on them every day and night. If they comply with that, then let them know that Allah has made the payment of zakat from their property obligatory on them, to be taken from the wealthy among them and given to the poor.'" [Agreed upon]

1209. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I have been commanded to fight people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah and establish the prayer and pay the zakat. If they do that, their lives and property are protected from me except for the right of Islam, and their reckoning is up to Allah." [Agreed upon]

1210. Abu Hurayra said, "When the Messenger of Allah, may Allah bless him and grant him peace, died and Abu Bakr was khalifa and those of the Arabs who were going to reject rejected, 'Umar said, 'How can we fight people when the Messenger of Allah said, "I am commanded to fight people until they say, 'There is no god but Allah.' Whoever says that, his property and life are protected from me, except when there is a legal right to them, and his reckoning is up to Allah."?' Abu Bakr said, 'By Allah, I will fight anyone who makes a distinction between prayer and zakat! Zakat is the right which is due on wealth. By Allah, if they refuse me a nose-rope which they used to pay to the Messenger of Allah, may Allah bless him and grant him peace, I will fight them for refusing it!' 'Umar said, 'By Allah, then I realised that Allah had expanded Abu Bakr's breast in respect of the decision to fight and I recognised that it was the truth." [Agreed upon]

1211. Abu Ayyub reported that a man said to the Prophet, may Allah bless him and grant him peace, "Tell me an action which will ensure my entrance into the Garden." He said, "Worship Allah and do not associate anything else with him. Establish the prayer and pay the zakat and maintain ties of kinship." [Agreed upon]

1212. Abu Hurayra said, "A bedouin came to the Prophet, may Allah bless him and grant him peace, and said, 'Tell me an action by which, if I do it, I will enter the Garden.' He said, 'Worship Allah and do not associate anything else with him. Perform the prescribed prayer and pay the obligatory zakat, and fast Ramadan.' He said, 'By the One who has my soul in His hand, I will do no more than this.' When he turned to go, the Prophet, may Allah bless him and grant him peace, said, 'Anyone who wants to see one of the people of the Garden should look at this man.'" [Agreed upon]

1213. Jarir ibn 'Abdullah said, "I gave allegiance to the Prophet, may Allah bless him and grant him peace, on the basis of performing the prayer, paying the zakat and giving good counsel to every Muslim." [Agreed upon]

1214. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is no one who has gold or silver and does not pay what is due on them without them being turned, on the Day of Rising, into slabs of Fire and being

heated in the Fire of Jahannam and his side, forehead and back being branded with them. Every time they cool they will be heated again throughout a day whose length is fifty thousand years, until people's fates have been decided and he sees his way open either to the Garden or to the Fire." It was said, "Messenger of Allah, what about camels?" He said, "There is no owner of camels who fails to fulfil what is due to them, and one of their rights is to be milked on the day they are watered, without, on the Day of Rising, being thrown on his face on account of them on a very wide level plain. Not one young camel will be missing and they will trample him with their hooves and bite him with their teeth. When the last of them have passed over him, then the first of them will return to him throughout a day whose length is fifty thousand years until people's fates have been decided and he sees his way open either to the Garden or to the Fire."

It was asked, "Messenger of Allah, and what about cattle and sheep?" He said, "There is no owner of cattle or sheep who fails to fulfil what is due to them, without, on the Day of Rising, being thrown on his face on account of them on a very wide level plain. Not one of them will be missing. None of them will have curved horns or no horns or broken horns. They will gore him with their horns and trample him with their hooves. When the last of them have passed over him, then the first of them will return to him in a day whose length is fifty thousand years until people's fates have been decided and he sees his way open either to the Garden or to the Fire."

It was asked, "Messenger of Allah, what about horses?" He said, "There are three kinds of horses: those which are a burden for a man, those which are a protection for a man and those which contain a reward for a man. Those which are a burden for a man are those which are kept just for showing off, boastfulness and out of enmity against the people of Islam. They are a burden. Those which are a protection for a man are those a man keeps in the way of Allah without forgetting Allah's right in respect of their backs and necks. They are a protection for him. As for those which contain a reward for him, they are those which a man keeps in meadows or grasslands in the way of Allah for the people of Islam. For anything they eat of that meadow or grassland there are good deeds written for him for what they ate and good deeds for their droppings and urine. If one of them breaks its tether and goes over a hillock or two, its tracks and droppings are also good deeds for him. If it crosses a river and drinks from it when he had not intended to allow it to drink from it, Allah writes for him the amount it drinks as good deeds for him."

It was asked, "Messenger of Allah, what about donkeys?" He said, "Nothing has been revealed to me about donkeys except for this unique, comprehensive verse, 'Whoever does an atom's weight of good will see it. Whoever does an atom's weight of evil will see it.' (99:7-8)" [Agreed upon]

217. Chapter: On the obligation to fast Ramadan and clarification of the excellence of fasting and what is connected to it

Allah Almighty says, "You who believe! Fasting is prescribed for you, as it was prescribed for those before you.." to His words "The month of Ramadan is the one in which the Qur'an was sent down as guidance for mankind, with Clear Signs containing guidance and discrimination. Any of you who are resident for the month should fast it. But any of you who are ill or on a journey should fast a number of other days." (W2:182-184; H2:183-185)

1215. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah, the Mighty and Exalted said, 'Every action of the son of Adam is for himself except for fasting. It is Mine and I repay it.' Fasting is a shield. When someone is fasting, he should not have sexual relations nor quarrel. If someone fights him or insults him, he should say, 'I am fasting'. By the One in whose hand the self of Muhammad is, the changed breath in the mouth of the faster is more fragrant to

Allah than the scent of musk. The faster experiences two joys: when he breaks his fast he rejoices and when he meets his Lord he rejoices in his fasting." [Agreed upon]

In one variant of al-Bukhari, "He has left his food and drink and appetites for My sake. Fasting is Mine and I repay it. Any other good deed I repay with ten like it."

In a variant of Muslim, "Every action of the son of Adam is multiplied. A good action receives from ten to seven hundred times. Allah Almighty said, "Fasting is Mine and I repay it. He leaves his appetites and food for My sake. The faster experiences two joys: a joy when he breaks his fast and a joy when he meets his Lord. The changed breath in the mouth of the faster is more fragrant to Allah than the scent of musk."

1216. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The one who spends out two kinds of actions in the way of Allah will be summoned from the gates of the Garden and told, 'O slave of Allah this is better.' All the people who did the prayer will be called from the gate of the prayer. All the people who did jihad will be called from the gate of jihad. All the people who fasted will be called from the gate of Rayyan. All the people who gave sadaqa will be called from the gate of sadaqa." Abu Bakr said, "May my father and mother be sacrificed for you, Messenger of Allah. No one called from those gates will feel distress. Will anyone be called from all those gates?" He said, "Yes, and I hope that you will be among them." [Agreed upon]

1217. Sahl ibn Sa'd reported that the Prophet, may Allah bless him and grant him peace, said, "There is a gate in the Garden called ar-Rayyan which those who fast will enter on the Day of Rising, and none but they will enter it." It will be said, 'Where are the fasters?' They will stand up and none but they will enter it. When they have entered it, it will be closed and no one else will enter it." [Agreed upon]

1218. Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "No slave fasts one day in the way of Allah without Allah putting his face seventy years' journey away from the Fire on account of that day." [Agreed upon]

1219. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who prays in Ramadan motivated by belief and in expectation of the reward will be forgiven his past wrong actions." [Agreed upon]

1220. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When Ramadan comes, the gates of the Garden are opened, the gates of the Fire are closed and the shaytans are chained up." [Agreed upon]

1221. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Fast when you see it (the new moon) and break the fast when you see it. If it is cloudy, then make Sha'ban complete with thirty days." [Agreed upon]

In the variant of Muslim, "If it is cloudy, you must fast thirty days."

218. Chapter: On generosity, charity and doing much good in the month of Ramadan, and increasing that in the last ten days of the month

1222. Ibn 'Abbas said, "The Prophet, may Allah bless him and grant him peace, was the most generous of people, and he was even more generous during Ramadan when Jibril met him. Jibril used to meet him every night in Ramadan until it was over and the Prophet would go through the Qur'an with him. The Messenger of Allah was more generous with good things than the blowing wind." [Agreed upon]

1223. 'A'isha said, "When the last ten days of Ramadan started, the Messenger of Allah, may Allah bless him and grant him peace, used to pray during the night, wake up his family and intensify his efforts." [Agreed upon]

219. Chapter: On the prohibition against fasting before Ramadan after the middle of Sha'ban unless that fasting is connected to what is before it and coincides with his habit, like fasting Monday and Thursday

1224. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "None of you should fast a day or two before Ramadan except for a man who customarily fasts. He should fast that day." [Agreed upon]

1225. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not fast immediately before Ramadan. Fast when you see the new moon and break it when you see it. If cloud obscures it, then complete the thirty days." [at-Tirmidhi]

1226. Abu reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When half of Sha'ban remains, then do not fast." [at-Tirmidhi]

1227. Abu'l-Yaqatan 'Ammar ibn Yasir said, "Anyone who fasts the day which is doubtful has rebelled against Abu'l-Qasim." [Abu Dawud and at-Tirmidhi]

220. Chapter: On what one says when seeing the new moon

1228. Talha ibn 'Ubaydullah reported that When the Prophet, may Allah bless him and grant him peace, saw the new moon, he would say, "O Allah, make the new moon shine on us with security, belief, safety and Islam! My Lord and your Lord is Allah. It is a new moon of guidance and good." [at-Tirmidhi]

221. Chapter: The excellence of suhur and delaying it as long as one does not fear the approach of dawn

1229. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Have suhur. There is blessing in suhur." [Agreed upon]

1230. Zayd ibn Thabit said, "We used to have suhur with the Prophet, may Allah bless him and grant him peace. Then he stood up for the prayer." Anas said, "I said, 'How long was there between the adhan and suhur?' He said, 'Enough to recite fifty ayats.'" [Agreed upon]

1231. Ibn 'Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, had two mu'adhdhans: Bilal and Ibn Umm Maktum. The Messenger of Allah, may Allah bless him and grant him peace, said, "Bilal calls the adhan while it is still night, so eat and drink until Ibn Umm Maktum calls the adhan." He said, "The time between the two adhans was only long enough for the one to go up and the other to come down." [Agreed upon]

1232. 'Amr ibn al-'As reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The difference between our fasting and the fasting of the people of the Book lies in the eating of suhur." [Muslim]

222. Chapter: On the excellence of hastening to break the fast and that with which one breaks the fast and what one says after breaking the fast

1233. Sahl ibn Sa'd reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "People will continue to be all right as long as they hurry to break the fast." [Agreed upon]

1234. Abu 'Atiyya said, "Masruq and I visited 'A'isha and Masruq said to her, 'There are two of the Companions of Muhammad, may Allah bless him and grant him peace, and neither of them is lacking in good. One of them hastens Maghrib and fast-breaking and the other delays Maghrib and fast-breaking.' She said, 'Which one hastens Maghrib and fast-breaking?' He said, ''Abdullah - i.e. ibn Mas'ud.' She said, 'That is what the Messenger of Allah, may Allah bless him and grant him peace, did.'" [Muslim]

1235. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah, the Mighty and Majestic said, 'The most beloved of My slaves to Me is the quickest to break the fast." [at-Tirmidhi]

1236. 'Umar ibn al-Khattab reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When night advances from here and day retreats from there and the sun sets, then people fasting should break their fast." [Agreed upon]

1237. Abu Ibrahim 'Abdullah ibn Abi Awfa said, "We were with the Messenger of Allah, may Allah bless him and grant him peace, on a journey while he was fasting. When the sun set, he said to someone, 'So-and-so, get down and mix some sawiq for us' He said, 'Messenger of Allah, won't you let it get dark?' He said, 'Get down and mix some sawiq for us.' He said, 'It is still daytime.' He said, 'Get down and mix some sawiq for us.' So he got down and mixed it for them. The Messenger of Allah, may Allah bless him and grant him peace, drank and then gestured with his hand towards the east, saying, 'When you see the night advancing from here, then the faster should break his fast.'" [Agreed upon]

1238. Salman ibn 'Amir ad-Dabi the Companion reported that the Prophet, may Allah bless him and grant him peace, said, "When one of you breaks his fast, he should break it with dates. If he cannot find any. then he should break it with water. It is pure." [Abu Dawud and at-Tirmidhi]

1239. Anas said, "The Messenger of Allah, may Allah bless him and grant him peace, used to break the fast with fresh dates before he prayed, and if there were no fresh dates, then with small dry dates. If there were no dry dates, then with a few sips of water." [Abu Dawud and at-Tirmidhi]

223. Chapter: On commanding the faster to guard his tongue and limbs from incorrect actions, verbal abuse and the like

1240. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When someone is fasting, he should not have sexual relations nor quarrel. If someone fights him or insults him, he should say, 'I am fasting'" [Agreed upon]

1241. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah does not require someone who does not abandon lies, and acting by them, while fasting to abandon his food and drink." [al-Bukhari]

224. Chapter: On questions regarding fasting

1242. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "If someone forgets, and eats and drinks, he should complete his fast. Allah has fed him and let him drink." [Agreed upon]

1243. Laqit ibn Sabira said, "I said, 'Messenger of Allah, tell me about wudu'.' He said, 'Do wudu' thoroughly letting the water run between your fingers and snuffing the water well up your nose, unless you are fasting.'" [at-Tirmidhi]

1244. 'A'isha who said, "Fajr used sometimes to find the Messenger of Allah, may Allah bless him and grant him peace, junub from one of his wives. Then he did ghusl and fasted." [Agreed upon]

1245. 'A'isha and Umm Salama said, "When morning found the Messenger of Allah, may Allah bless him and grant him peace, junub from one of his wives, he would still fast." [Agreed upon]

225. Chapter: Clarification of the excellence of fasting Muharram, Sha'ban and the sacred months

1246. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The best fast after Ramadan is the month of Allah, al-Muharram. The best prayer after the obligatory prayer is the night prayer." [Muslim]

1247. 'A'isha said, "The Prophet, may Allah bless him and grant him peace, did not fast in any month more than Sha'ban. He used to fast all of Sha'ban." In one variant, "He used to fast Sha'ban except for a little." [Agreed upon]

1248. Mujiba al-Bahiliyya about her father or her uncle, "He went to the Messenger of Allah, may Allah bless him and grant him peace, and then went to him again a year later when his circumstances and appearance had changed. He said, 'Messenger of Allah, do you not recognise me?' He said, 'Who are you?' He said, 'I am the Bahili who came to you last year.' He said, 'What has changed you? You had a handsome appearance.' He said, 'I have only eaten at night since I left you.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'You have tortured yourself!.' Then he said, 'Fast the month of endurance [Ramadan] and one day every month.' He said, 'Let me do more. I have strength.' He said, 'Fast two days.' He said, 'Let me do more.' He said, 'Fast three days.' He said, 'Let me do more.' He said, 'Fast in the sacred months and stop. Fast in the sacred months and stop. Fast in the sacred months and stop.' He spoke with three fingers, putting them together and then releasing them.'" [Abu Dawud]

226. Chapter: The excellence of fasting and other things in the first 10 days of Dhu'l-Hijja

1249. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "No virtuous actions done during any ten days are better liked by Allah than the actions done on these days (the first ten days of Dhu'l-Hijja)." They said, "Messenger of Allah, not even jihad in the way of Allah?" He said, "Not even jihad in the way of Allah, except for a man who goes out putting his life and property in danger and returns with nothing." [al-Bukhari]

227. Chapter: On the excellence of fasting the Day of 'Arafa, 'Ashura' and the ninth of Muharram

1250. Abu Qatada said "The Messenger of Allah, may Allah bless him and grant him peace, was asked about fasting the Day of 'Arafat. He said, 'It expiates the past year and coming year.'" [Muslim]

1251. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, fasted the Day of 'Ashura' and ordered it to be fasted. [Agreed upon]

1252. Abu Qatada reported that the Messenger of Allah, may Allah bless him and grant him peace, was asked about fasting the Day of 'Ashura' and said, "It expiates the past year." [Muslim]

1253. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If I remain alive until next year, I will fast the ninth." [Muslim]

228. Chapter: On the recommendation to fast six days of Shawwal

1254. Abu Ayyub reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who fasts Ramadan and then follows it with six from Shawwal, it is as he had fasted the entire year." [Muslim]

229. Chapter: On the recommendation to fast Mondays and Thursdays

1255. Abu Qatada reported that the Messenger of Allah, may Allah bless him and grant him peace, was asked about fasting Mondays and he said, "That is the day on which I was born and the day when I was sent - or when revelation descended on me." [Muslim]

1256. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Actions are presented on Mondays and Thursdays, so I like my actions to be presented while I am fasting." (Muslim related it without mentioning fasting.) [at-Tirmidhi]

1257. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, used to take care to fast on Mondays and Thursdays." [at-Tirmidhi]

230. Chapter: On the recommendation to fast three days of every month

It is best to fast the 'white days', which are the thirteenth, fourteenth and fifteenth.

1258. Abu Hurayra said, "My friend, may Allah bless him and grant him peace, ordered me to do three things: to fast three days every month, to do the two rak'ats of Duha and to do the witr before sleeping." [Agreed upon]

1259. Abu'd-Darda' said, "My beloved, may Allah bless him and grant him peace, commanded me to do three things which I will not forego as long as I live: to fast three days of every month, to pray Duha, and not to sleep until after praying the witr." [Muslim]

1260. 'Abdullah ibn 'Amr ibn al-'As reported said that the Messenger of Allah, may Allah bless him and grant him peace, said, "Fasting three days every month is equivalent to fasting continuously." [Agreed upon]

1261. Mu'adha al-'Adawiyya asked 'A'isha , "Did the Messenger of Allah fast three days of every month?" She said, "Yes." "I said, 'What part of the month did he fast?' She said, 'He did not care what part of the month he fasted.'" [Muslim]

1262. Abu Dharr reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If you fast three days of the month, then fast the thirteenth, fourteenth and fifteenth." [at-Tirmidhi]

1263. Qatada ibn Milhan said, "The Messenger of Allah, may Allah bless him and grant him peace, used to command us to fast the white days: the thirteenth, fourteenth and fifteenth." [Abu Dawud]

1264. Ibn 'Abbas said, "The Messenger of Allah, may Allah bless him and grant him peace, did not fail to fast the white days either when at home or on a journey." [an-Nasa'i]

231. Chapter: On the excellence giving the faster something with which to break the fast, and the excellence of the faster when people eat in his presence and the supplication of the one who eats for what is eaten

1265. Zayd ibn Khalid al-Juhani reported that the Prophet, may Allah bless him and grant him peace, said, "Whoever gives a faster something with which to break his fast has the same reward without that diminishing the reward of the faster in any way." [at-Tirmidhi]

1266. Umm 'Umara al-Ansariyya reported that the Prophet, may Allah bless him and grant him peace, visited her and she presented him with some food. He said, "Eat." She said, "I am fasting." The Messenger of Allah, may Allah bless him and grant him peace, said, "The angels pray for blessing on a fasting person when people eat in his presence until they finish." Perhaps he said, "Until they are full." [at-Tirmidhi]

1267. Anas reported that the Prophet, may Allah bless him and grant him peace, visited Sa'd ibn 'Ubada, who brought some bread and oil, and he ate. Then the Prophet, may Allah bless him and grant him peace, said, "Those who were fasting have broken the fast with you and the pious have eaten your food and the angels prayed for blessings on you." [Abu Dawud]

232. Book of I'tikaf

1268. Ibn 'Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, used to do i'tikaf for the last ten days of Ramadan." [Agreed upon]

1269. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, used to do i'tikaf for the last ten days of Ramadan until Allah Almighty caused him to die. Then his wives did i'tikaf after him. [Agreed upon]

1270. Abu Hurayra said, "The Prophet, may Allah bless him and grant him peace, used to do i'tikaf for ten days every Ramadan. In the year in which he died he did i'tikaf for twenty days." [al-Bukhari]

233. Book of Hajj

Allah Almighty says, "Hajj to the House is a duty owed to Allah by all mankind – those who can find a way to do it. But if anyone rejects, Allah is Rich beyond need of any being." (3:97)

1271. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, god but Allah and that Muhammad is the Messenger of Allah, performing the prayer, paying the zakat, hajj to the House and fasting Ramadan." [Agreed upon]

1272. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, addressed us and said, 'O people. Allah has made the hajj obligatory for you, so go on hajj.' A man said, 'Every year, Messenger of Allah?' He was silent until the man had said it three times. The Messenger of Allah, may Allah bless him and grant him peace, then said, 'If I said yes, it would become obligatory and you would be unable to do it.' Then he said, 'Let me be when I refrain from mentioning something to you. Those before you were destroyed by the quantity of their questions and their disagreement with their Prophets. When I command you to do something, then do it as much as you can. When I forbid you to do something, then leave off doing it.'" [Muslim]

1273. Abu Hurayra said that the Prophet, may Allah bless him and grant him peace, was asked, "What action is the best?" He replied, "Belief in Allah and His Messenger." He was asked, "Then what?" and replied, "Jihad in the way of Allah." He was asked, "And then what?" He replied, "An accepted hajj." [Agreed upon]

1274. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Whoever goes on hajj for Allah alone and does not have sexual intercourse or commit any outrage will return as he was on the day his mother bore him.'" [Agreed upon]

1275. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "From one 'umra to the next is expiation for everything in between them and there is no reward for an accepted hajj other than the Garden." [Agreed upon]

1276. 'A'isha, Umm al-Mu'minin, said, "Messenger of Allah, we see that jihad is the best action so should we not do jihad?" He said, "No. However, the best jihad is an accepted hajj." [al-Bukhari]

1277. 'A'isha reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is no day on which Allah frees more slaves from the Fire than the Day of 'Arafat." [Muslim]

1278. Ibn 'Abbas reported that the Prophet, may Allah bless him and grant him peace, said, "An 'umra in Ramadan is equivalent to hajj - or a hajj with me." [Agreed upon]

1279. Ibn 'Abbas reported that a woman said, "Messenger of Allah, Allah has made going on hajj obligatory for His slaves and my father is a very old man and cannot remain firm in his seat when riding. Can I go on hajj for him?" He said, "Yes." [Agreed upon]

1280. Laqit ibn 'Amir reported that he came to the Prophet, may Allah bless him and grant him peace, and said, "My father is an old man who cannot do hajj or 'umra nor travel." He said, "Do hajj and 'umra for your father." [Abu Dawud and at-Tirmidhi]

1281. As-Sa'ib ibn Yazid said, "I was taken on hajj with the Messenger of Allah, may Allah bless him and grant him peace, in the Farewell Hajj when I was seven years old." [al-Bukhari]

1282. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, met a group of people at ar-Rawha' and said, "Who are these people?" They said, "Muslims." and then asked, "Who are you?" He said, "The Messenger of Allah." A woman lifted up a child and said, "Can this one go on hajj?" He said, "Yes, and you will have the reward." [Muslim]

1283. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, went on hajj on a camel which was his pack-animal. [al-Bukhari]

1284. Ibn 'Abbas said, "'Ukaz, Majanna and al-Majaz were markets in the time of Jahiliyya and it was considered a sin to trade there during the festival. It was revealed. 'There is nothing wrong in seeking the bounty from your Lord.' (W2:197; H2:198) during the festival of hajj." [al-Bukhari]

234. The excellence of Jihad

Allah Almighty says, "But fight the idolaters totally just as they fight you totally, and know that Allah is with the godfearing," (9:36) and the Almighty says, "Fighting is prescribed for you even if it is hateful to you. It may be that you hate a thing when it is good for you and it may be that you love a thing when it is bad for you. Allah knows and you do not know." (W2:214; H2:216) The Almighty says, "Go out to fight, whatever your circumstances or desires, and do jihad with your wealth and yourselves in the way of Allah,"

(9:41) and the Almighty says, "Allah has bought from the believers their selves and their wealth in return for them having the Garden. They fight in the way of Allah, and they kill and are killed. It is a promise binding on Him in the Torah, the Injil and the Qur'an and who is truer to his contract than Allah? Rejoice then in the bargain you have made. That is the great victory." (9:111) The Almighty says, "Those believers who stay behind – other than those forced by necessity – are not the same as those who do jihad in the way of Allah, sacrificing their wealth and themselves. Allah has given those who do jihad with their wealth and themselves a higher rank than those who stay behind. Allah has promised the Best to both, but Allah has preferred those who do jihad over those who stay behind by an immense reward: high ranks conferred by Him as well as forgiveness and mercy. Allah is Ever-Forgiving, Most Merciful." (4:95-96) The Almighty says, "O you who believe! Shall I direct you to a transaction which will save you from a painful punishment? That you believe in Allah and His Messenger and do jihad in the Way of Allah with your wealth and yourselves. That is better for you if you only knew. He will forgive you your wrong actions and admit you into Gardens with rivers flowing under them, and fine dwellings in the Gardens of Eden. That is the Great Victory. And other things you love: support from Allah and imminent victory. Give good news to the believers!" (61:10-13)

1285. Abu Hurayra said that the Prophet, may Allah bless him and grant him peace, was asked, "What action is the best?" He replied, "Belief in Allah and His Messenger." He was asked, "Then what?" and replied, "Jihad in the way of Allah." He was asked, "And then what?" He replied, "An accepted hajj." [Agreed upon]

1286. Ibn Mas'ud said, "I said, 'Messenger of Allah, what action is most loved by Allah Almighty?' He said, 'The prayer at its proper time.' I asked, 'Then what?' He said, 'Then devotion to parents.' He said, Then what?' He said, 'Jihad in the way of Allah.'" [Agreed upon]

1287. Abu Dharr said, "I said, 'Messenger of Allah, what action is best?' He said, 'Belief in Allah and jihad in His way.'" [Agreed upon]

1288. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A morning spent in the way of Allah or an evening is better than this world and everything it contains." [Agreed upon]

1289. Abu Sa'id al-Khudri said, "A man said, 'Messenger of Allah, who is the best of people?' The Messenger of Allah, may Allah bless him and grant him peace, said, 'A believer who does jihad in the way of Allah with his self and his wealth.' They said, 'Then who?' He said, 'A man who withdraws into a mountain ravine and worships his Allah and spares people from his evil.'" [Agreed upon]

1290. Sahl ibn Sa'd reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Manning the frontier (ribat) for one day in the way of Allah is better than this world and everything in it. The place in the Garden of one of your whips is better than this world and everything in it. Any evening or a morning when a slave goes out in the way of Allah Almighty is better than this world and everything in it." [Agreed upon]

1291. Salman said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Fighting on the front line (ribat) for a day and a night is better than fasting and praying at night for a month. If a man dies doing it, the actions which he used normally to do go on accruing for him and his provision is bestowed on him and he will be safe from the trials of the grave." [Muslim]

1292. Fadala ibn 'Ubayd reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The actions of every dead person are sealed except for the murabit in the way of Allah. His actions will go on increasing until the Day of Rising. and he will be safe from the trials of the grave." [Abu Dawud]

1293. 'Uthman said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Fighting on the front line (ribat) in the way of Allah is better than a thousand years doing anything else." [at-Tirmidhi]

1294. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah gives a guarantee to the one who goes out in the way of Allah: 'I will repay anyone who goes out for no other reason than jihad in My way and belief in Me and affirmation of My Messengers either by admitting him into the Garden or returning him to his home from which he left with the reward he has obtained or booty.' By the One in whose hand the soul of Muhammad is, on the Day of Rising every wound which a Muslim receives in the way of Allah will be as it was when it was inflicted. Its colour will be that of blood, but its scent will be that of musk. By the One in whose hand the soul of Muhammad is, if it were not that it would be a source of difficulty for the Muslims, I would never stay behind from any expedition in the way of Allah. But I have not got the means to provide the people with mounts and they do not have the means either and it would be hard for them to stay behind if I went. By the One in whose hand the soul of Muhammad is, I would love to raid in the way of Allah and be killed, and then raid and be killed again, and then raid and be killed again." [Muslim]

1295. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Every one who is wounded will come of the Day of Rising with his wound bleeding. It will be the colour of blood but have the scent of musk." [Agreed upon]

1296. Mu'adh reported that the Prophet, may Allah bless him and grant him peace, said, "If any Muslim man fights in the way of Allah even for a short time, the Garden becomes mandatory for him. If anyone suffers a wound or some disaster in the way of Allah, it will appear on the Day of Rising pouring blood as it did when it first happened: its colour will be saffron and its scent like musk." [Abu Dawud and at-Tirmidhi]

1297. Abu Hurayra said, "One of the Companions of the Messenger of Allah passed by a ravine which had a small spring of sweet water in it and he admired it. He said, 'If only I could withdraw from people and stay in this ravine! But I will not do it until I have asked the Messenger of Allah, may Allah bless him and grant him peace, for permission.' He mentioned it to the Messenger of Allah, may Allah bless him and grant him peace, and he said, 'Do not do it. The station of one of you in the way of Allah is better than his prayer in his house for seventy years. Would you not like Allah to forgive you and admit you into the Garden? Raid in the way of Allah. If anyone fights in the way of Allah for even a short time, the Garden becomes mandatory for him.'" [at-Tirmidhi]

1298. Abu Hurayra said, "It was said, 'Messenger of Allah, what is equal to jihad in the way of Allah?' He said, 'You will not be able to do it.' They repeated it to him twice or three times, and each time he said, "You will not be able to do it.' Then he said, 'Someone who does jihad in the way of Allah is like someone who fasts and prays at night in obedience to the verses of Allah without slackening in his prayer or his fast until the one doing jihad in the way of Allah returns.'" [Agreed upon]

In the variant of al-Bukhari, "A man said, 'Messenger of Allah, direct me to an action which is equal to jihad.' He said, 'I do not know of one.' Then he said, 'Are you capable, when the person doing jihad sets out, of entering your mosque and then praying without slackening off and fasting without breaking the fast?' He said, 'Who could possibly do that!'"

1299. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "One of the best of livelihoods that people can have is that of a man who holds the reins of his horse in the way of Allah, hastening on its back, and whenever he hears the sound of war or alarm, he flies to it looking for either the killing or the death that he will find there, or that of a man among some sheep at the top of one of these mountains or in the bottom of one of these valleys who establishes the prayer and pays the zakat and worships Allah until certainty (death) comes to him. He does not involve himself with people except in a good way." [Muslim]

1300. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "In the Garden there are a hundred degrees which Allah has prepared for those who do jihad in the way of Allah. Between each two degrees is the space between heaven and earth." [al-Bukhari]

1301. Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said. "The Garden is mandatory for anyone who is pleased with Allah as Lord, Islam as deen and Muhammad as Messenger." Abu Sa'id was amazed at it and said, "Repeat that to me, Messenger of Allah." and he repeated it to him and then said, "There is something else by which Allah raises the slave a hundred degrees in the Garden, the distance between each of which is as great as the space between heaven and earth." He said, "What is it, Messenger of Allah?" He said, "Jihad in the way of Allah. Jihad in the way of Allah." [Muslim]

1302. Abu Bakr ibn Abi Musa al-Ash'ari said, "I heard my father say when he was in the presence of the enemy, 'The Messenger of Allah, may Allah bless him and grant him peace, said, "The gates of the Garden are under the shadow of the swords."' A man of ragged appearance stood up and said, 'Abu Musa, did you really hear the Messenger of Allah say this?' He said, 'Yes.' He returned to his companions and said, 'I give the greeting to you.' Then he broke his sword's scabbard, threw it away and walked with his sword towards the enemy, striking with it until he was killed." [Muslim]

1303. Abu 'Abs 'Abdu'r-Rahman ibn Jabr stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "The Fire will not touch anyone whose feet become dusty in the way of Allah " [al-Bukhari]

1304. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "No man who weeps out of fear of Allah will enter the Fire until the milk returns to the breast. Dust raised in the way of Allah and the smoke of Hellfire will never be joined together in respect of any slave of Allah." [at-Tirmidhi]

1305. Ibn 'Abbas said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, said, 'There are two eyes which the Fire will not touch: an eye which weeps out of fear of Allah and an eye that keeps watch in the way of Allah." [at-Tirmidhi]

1306. Zayd ibn Khalid reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who equips someone for an expedition in the way of Allah has gone on the expedition. Anyone who looks after someone's family has gone on the expedition." [Agreed upon]

1307. Abu Umama reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The best sadaqa is the shade of a tent in the way of Allah, the gift of a servant in the way of Allah or giving a male camel in the way of Allah." [at-Tirmidhi]

1308. Anas reported that a lad from Aslam said, "Messenger of Allah, I want to go on an expedition, but I do not have the wherewithal with which to prepare myself. He said, 'Go to so-and-so. He has made preparations but has fallen ill.' He said, 'The Messenger of Allah, may Allah bless him and grant him peace, greets you and says to give me what you have prepared.' He said, 'Girl, give him what I have prepared and do not hold anything back. By Allah, you should not hold back any of it and it will be a blessing for you.'" [Muslim]

1309. Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, sent an expedition to the Banu Lihyan of Hudhayl. He said, "Let every two men send one more man, and the reward will be for both of them." [Muslim]

In one variant, "One man out of every two men should go out." Then he said to the one sitting, "Whichever of you looks after the family and property of the one who goes out will have half the reward of the one who goes out."

1310. Al-Bara' said, "A man bristling with armour came to the Prophet, may Allah bless him and grant him peace, and said, 'Messenger of Allah, shall I fight or become Muslim?' He said, 'Become Muslim and then fight.' He became Muslim and then fought and was killed.' The Messenger of Allah said, 'His action was little but his reward is great.'" [Agreed upon]

1311. Anas reported that the Prophet, may Allah bless him and grant him peace, said, "No one will enter the Garden and then want to return to this world, even if he had everything that is on the earth, except for a martyr who wants to return to this world and be killed ten times more because of the honour he experiences."

In one variant, "Because of the excellence of martyrdom he experiences." [Agreed upon]

1312. 'Abdullah ibn 'Amr ibn al-'As reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah forgives the martyr every wrong action except debt." (In one variant, "Being killed in the way of Allah expiates everything except debt.") [Muslim]

1313. Abu Qatada reported that the Messenger of Allah, may Allah bless him and grant him peace, stood up among them and mentioned that jihad in the way of Allah and belief in Allah were the best actions. A man stood up and said, "Messenger of Allah, tell me, if I am killed in the way of Allah, will that expiate my sins for me?" The Messenger of Allah, may Allah bless him and grant him peace, said to him, "Yes, if you are killed in the way of Allah and you are steadfast, expecting Allah's reward, advancing and not retreating." Then the Messenger of Allah said, "What did you say?" He said, "Tell me, if I am killed in the way of Allah, will that expiate my sins for me?" The Messenger of Allah, may Allah bless him and grant him peace, said, "Yes, if you are killed in the way of Allah and you are steadfast, expecting Allah's reward, advancing and not retreating - except if you have debts. Jibril, peace be upon him, said that to me." [Muslim]

1314. Jabir reported that a man said, "Where will I be, Messenger of Allah, if I am killed?" He said, "In the Garden." He threw away some dates that were in his hand and then fought until he was killed." [Muslim]

1315. Anas said, "The Messenger of Allah, may Allah bless him and grant him peace, and his Companions advanced so that they reached Badr before the idolaters. Then the idolaters arrived. The Messenger of Allah, may Allah bless him and grant him peace, said, 'None of you should advance to anything unless I go first.' The idolaters drew near and the Messenger of Allah, may Allah bless him and grant him peace, said, 'Rise up for a Garden whose breadth is that of the heavens and the earth.' 'Umayr ibn al-Humam al-Ansari said, 'Messenger of Allah, a Garden whose breadth is that of the heavens and the earth?' He said, 'Yes.' He said, 'Excellent! excellent!' The Messenger of Allah said, 'What moved you to say, 'Excellent! excellent!'" He said, "By Allah, Messenger of Allah, nothing but the hope that I will be among its people!' He said, 'You are among its people.' He took some dates from his quiver and began to eat some of them. Then he said, "If I live long enough to eat these dates, it will indeed be a long life!" He threw away the dates he had and then fought until he was killed." [Muslim]

1316. Anas said, "Some people came to the Prophet, may Allah bless him and grant him peace, saying, 'Send us some men to teach us the Qur'an and the Sunna.' He sent them seventy men of the Ansar who were called "the reciters". They included my uncle Hiram. During the night they used to recite the Qur'an and study and learn. During the day they would fetch water and put it in the mosque and fetch firewood and sell it and use the proceeds to buy food for the people of the Suffa and the poor. The Prophet, may Allah bless him and grant him peace, sent them and they were attacked and killed before they had reached the place. They said, 'O Allah, convey from us to our Prophet that we have met You and we are pleased with You and You are pleased with us.' A man came to Hiram, Anas's uncle, from behind and stabbed him with a spear so that it went right through him. Hiram said, 'I have won, by the Lord of the Ka'ba!' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Your brothers

have been killed and they said, "O Allah, convey from us to our Prophet that we have met You and we are pleased with You and You are pleased with us."'" [Agreed upon]

1317. Anas said, "My uncle, Anas ibn an-Nadr, missed the fighting at Badr and said, 'Messenger of Allah, I missed the first battle in which you fought the idolaters. If Allah gives me the opportunity to fight the idolaters, Allah will see what I shall do!' On the Day of Uhud, the Muslims were routed and he said, 'O Allah, I apologise to You for what these people have done (i.e. his companions) and I declare myself innocent to You of what those people have done, (i.e. the idolaters).' Then he went forward and Sa'd ibn Mu'adh met him. He said, 'O Sa'd ibn Mu'adh! The Garden, by the Lord of the Ka'ba! I smell its fragrance from below Uhud!' Sa'd said, 'Messenger of Allah, I could not do what he did.'" Anas said, "We found him with about eighty wounds, sword thrusts or spear stabs or arrows. We found that he had been killed and the idolaters had mutilated him. No one could recognise him except for his sister by his fingertips.' Anas said, "We used to think or suppose that this ayat was sent down about him and his like, 'Among the believers there are men who have been true to the contract they made with Allah.' (33:23)" [Agreed upon]

1318. It is related from Samura that the Messenger of Allah, may Allah bless him and grant him peace, said, "In the night I dreamt that two men came to me and took me up the tree and had me enter the most beautiful and excellent house and I have never seen a better house than it. They said, 'This house is the house of the martyrs.'" [al-Bukhari]

1319. Anas reported that Umm ar-Rubayyi' bint al-Bara', the mother of al-Haritha ibn Suraqa, came to the Prophet, may Allah bless him and grant him peace, and said, "O Messenger of Allah, will you not tell me about Haritha?" He had been killed at the Battle of Badr. "If he is in the Garden, I will be patient. If the case is other than that, I will weep my eyes out for him." He said, "Umm Haritha, there are many gardens within the Garden, and your son has obtained the Highest Paradise." [al-Bukhari]

1320. Jabir ibn 'Abdullah said, "My father was brought to the Prophet, may Allah bless him and grant him peace, and he had been mutilated. He was placed before him and I went to uncover his face and some people prevented me.' The Prophet said, 'The angels are still covering him with their wings." [Agreed upon]

1321. Sahl ibn Hunayf reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If anyone asks Allah Almighty for martyrdom with sincerity, Allah will make him reach the degree of the martyrs, even if he dies in bed." [Muslim]

1322. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who sincerely seeks martyrdom will be given the reward of it, even if he is not wounded." [Muslim]

1323. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Martyrs only experience the blow which kills them as one of you might experience the prick of a sting." [at-Tirmidhi]

1324. 'Abdullah ibn Abi Awfa reported that during one of the battles in which the Messenger of Allah, may Allah bless him and grant him peace, met the enemy, he waited until the sun declined and then stood up to address the people and said, "O people! Do not be too eager to meet the enemy and ask Allah for well-being. When you do meet them, be steadfast. Know that the Garden lies under the shadow of the swords." Then he said, "O Allah, Sender-down of the Book and Mover of the clouds and Vanquisher of the Companies, defeat them and help us against them!" [Agreed upon]

1325. Sahl ibn Sa'd stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "Two things will not be rejected - or rarely rejected - the supplication at the time of the call to prayer and in battle when people are pressing against one another." [Abu Dawud]

1326. Anas said, "When the Messenger of Allah, may Allah bless him and grant him peace, went on a raid, he would say, 'O Allah, You are my Support and my Helper. I move by You and I attack by You, and I fight by You." [Abu Dawud and at-Tirmidhi]

1327. Abu Musa reported that when the Prophet, may Allah bless him and grant him peace, feared a people, he said, "O Allah, we set You against them and we seek refuge with You from their evils." [Abu Dawud]

1328. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Good will remain tied to the forelocks of horses until the Day of Rising." [Agreed upon]

1329. 'Urwa al-Bariqi stated that the Prophet , may Allah bless him and grant him peace, said, "Good will remain tied to the forelocks of horses until the Day of Rising: the reward and booty." [Agreed upon]

1330. Abu Hurayra reported said that the Messenger of Allah, may Allah bless him and grant him peace, said, "If anyone keeps a horse in the way of Allah out of belief in Allah and in confirmation of His promise, its food, water, droppings and urine will be placed in his balance on the Day of Rising." [al-Bukhari]

1331. Abu Mas'ud said, "A man came to the Prophet, may Allah bless him and grant him peace, with a haltered camel and said, 'This is for the way of Allah.' The Messenger of Allah said, 'You will have seven hundred camels on the Day of Rising, all haltered.'" [Muslim]

1332. Abu Hammad, and he is called Abu Su'ad or Abu Asad or Abu 'Amir or Abu 'Amr or Abu'l-Aswad or Abu 'Abs 'Uqba ibn 'Amir al-Juhani said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say while he was on the minbar, 'In (the ayat) "Prepare against them all the force you can," "force" means archery, "force" means archery, "force" means archery.'" [Muslim]

1333. 'Uqba ibn 'Amir al-Juhani said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Many lands will be opened up to you and Allah will be enough for you, so none of you should fail to look after his arrows." [Muslim]

1334. 'Uqba ibn 'Amir al-Juhani reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who is taught shooting and then abandons it is not one of us - or he has rebelled." [Muslim]

1335. 'Uqba ibn 'Amir al-Juhani said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Allah will admit three men into the Garden on account of one arrow: the one who made it, making sure it was made well, the one who shot it and the one who handed it over. So shoot and ride. I prefer your shooting to your riding. Anyone who abandons shooting after having been taught it, out of aversion to it, has abandoned a blessing. (or he said, 'been ungrateful for.')" [Abu Dawud]

1336. Salama ibn al-Akwa' said, "The Prophet, may Allah bless him and grant him peace, passed by a group who were shooting against one another and said, 'Shoot, Banu Isma'il! Your ancestor was an archer.'" [al-Bukhari]

1337. 'Amr ibn 'Abasa said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'If anyone shoots an arrow in the way of Allah, it is equivalent to freeing a slave.'" [Abu Dawud and at-Tirmidhi]

1338. Abu Yahya Khuraym ibn Fatik reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If anyone spends anything in the way of Allah, it is written for him as seven hundred." [at-Tirmidhi]

1339. Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "No slave fasts one day in the way of Allah without Allah putting his face seventy years' journey away from the Fire on account of that day." [Agreed upon]

1340. Abu Umama reported that the Prophet, may Allah bless him and grant him peace, said, "If anyone fasts a day in the way of Allah, Allah will put a ditch between him and the Fire whose width is the same as the space between heaven and earth." [at-Tirmidhi]

1341. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who dies without going on an expedition and without having thought of himself as going on an expedition has died with a characteristic of hypocrisy." [Muslim]

1342. Jabir said, "We were with the Prophet, may Allah bless him and grant him peace, on an expedition and he said, 'In Madina there are men who have been with you whatever distance you have travelled and whatever valley you crossed. Only illness prevented them from coming."

One variant, "A valid excuse prevented them from coming."

One variant has, "Without their sharing with you in the reward." [al-Bukhari]

1343. Abu Musa reported that a bedouin came to the Prophet, may Allah bless him and grant him peace, and said, "Messenger of Allah, one man fights for booty, one man fights to be remembered and one man fights to be shown his place."

In one variant, "He fights for bravery and fights out of rage."

In one variant, "One fights in anger. Which one is in the way of Allah? The Messenger of Allah, may Allah bless him and grant him peace, said, 'The one who fights so that the word of Allah be uppermost is in the way of Allah.'" [Agreed upon]

1344. 'Abdullah ibn 'Amr ibn al-'As said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'There is no expedition, or raid, on which a man goes and in which he takes booty and is safe without sending ahead two-thirds of his reward. But on the raid or expedition during which he does not take booty and is wounded, he will have his full reward." [Muslim]

1345. Abu Umama reported that a man said, "Messenger of Allah, give me permission to travel." The Prophet, may Allah bless him and grant him peace, said, "Travel of my community is jihad in the way of Allah, the Mighty and Exalted."

1346. 'Abdullah ibn 'Amr ibn al-'As reported that the Prophet, may Allah bless him and grant him peace, said, "Returning is the same as setting out on the expedition." [Abu Dawud]

1347. As-Sa'ib ibn Yazid said, "When the Prophet, may Allah bless him and grant him peace, returned from the expedition of Tabuk, the people met him and I met him with the children at Thaniyyatu'l-Wada'." [Abu Dawud]

In al-Bukhari, he said, "We went with the children to Thaniyyatu'l-Wada' to meet the Messenger of Allah, may Allah bless him and grant him peace."

1348. Abu Umama reported that the Prophet, may Allah bless him and grant him peace, said, "If someone does not raid nor equip a raider nor look after the family of someone on an expedition, Allah will inflict a calamity on him before the Day of Rising." [Abu Dawud]

1349. Anas reported that the Prophet, may Allah bless him and grant him peace, said, "Fight against the idolaters with your wealth, selves and tongues." [Abu Dawud]

1350. Abu 'Amr, and it is said Abu Hakim, an-Nu'man ibn Muqarrin said, "I was present with the Messenger of Allah, may Allah bless him and grant him peace, when he did not fight at the beginning of the day, but delayed fighting until the sun declined and the winds blew and help descended." [Abu Dawud and at-Tirmidhi]

1351. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not desire to meet the enemy. Ask Allah for well-being. When you meet them, be steadfast." [Agreed upon]

1352. Abu Hurayra and Jabir reported that the Prophet, may Allah bless him and grant him peace, said, "War is deception." [Agreed upon]

235. Chapter: On the clarification of those who are martyrs in respect of the reward of the Next World, but who are washed and prayed over, which is the not the case with those killed fighting the unbelievers

1353. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There are five categories of martyr: someone killed by the plague, someone killed by an abdominal disease, someone who drowns, someone who is killed by a collapsing building and the martyr killed fighting in the way of Allah." [Agreed upon]

1354. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whom do you consider to be the martyrs among you." They said, "Messenger of Allah, anyone who is killed in the way of Allah is a martyr." He said, "The martyrs among my people will then be few." They said, "Then who are they, Messenger of Allah?" He said, "Anyone who is killed in the way of Allah is a martyr. Anyone who dies in the way of Allah is a martyr. Anyone who dies of the plague is a martyr. Anyone who dies of a stomach illness is a martyr. Anyone who drowns is a martyr." [Muslim]

1355. 'Abdullah ibn 'Amr ibn al-'As said, "The Prophet, may Allah bless him and grant him peace, said, 'Anyone who is killed defending his property is a martyr.'" [Agreed upon]

1356. Abu'l-A'war Sa'id ibn Zayd ibn 'Amr ibn Nufayl, one of the ten who were promised the Garden, who said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Anyone who is killed defending his property is a martyr. Anyone who is killed defending his life is a martyr. Anyone who is killed defending his deen is a martyr. Anyone who is killed defending his family is a martyr." [Abu Dawud and at-Tirmidhi]

1357. Abu Hurayra said, "A man came to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Messenger of Allah, what is your opinion about a man who comes wanting to seize my property?' He said, 'Do not give him your property.' He said, 'What is your opinion if he fights me?' He said, 'Then fight him.' He said, 'What is your opinion if he kills me?' He said, 'Then you will be a martyr.' He said, 'What is your opinion if I kill him?' He said, 'Then he will be in the Fire.'" [Muslim]

236. Chapter: On the excellence of freeing slaves

Allah says, "But he has not braved the steep ascent. What will convey to you what the steep ascent is? Freeing a slaveÉ" (90:11-13)

1358. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, said to me, 'If anyone frees a Muslim slave, for every limb of his, Allah will free one of his own limbs from the Fire until he is set free by his setting free of the slave." [Agreed upon]

1359. Abu Dharr said, "I said, 'Messenger of Allah, what action is the best?' He said, 'Belief in Allah and jihad in His way.' I said, 'What is the best kind of setting free?' He said, 'That of the person most valued in the eyes of his people and the one with the highest price.'" [Agreed upon]

237. Chapter: On the excellence of being good to slaves

Allah Almighty says, "Worship Allah and do not associate anything with Him. Be good to your parents and relatives and to orphans and the very poor, and to neighbours who are related to you and neighbours who are not related to you, and to companions and travellers and your slaves." (4:36)

1360. Al-Ma'rur ibn Suwayd said, "I saw Abu Dharr when he was wearing a cloak and his slave was wearing a similar cloak. I asked him about that and he mentioned that in the time of the Messenger of Allah he had once exchanged insults with a man and had abused him by insulting his mother. The Prophet, may Allah bless him and grant him peace, said, "You are a man who still has some of the Jahiliyya in you. They are your brothers whom Allah has placed under your authority. Anyone who has authority over his brother should feed him from what he eats and clothe him from what he wears and should not oblige his brothers to do what is too much for them. If you ask that of them, then give them a hand." [Agreed upon]

1361. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When a servant of one of you brings him food, if he does not sit with him, he should at least give him a morsel or two - or a bite or two. He is the one who prepared it." [al-Bukhari]

238. Chapter: On the excellence of a slave who fulfils the right he owes Allah and the right of his masters

1362. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When a slave gives good advice to his master and worships his Lord well, he has his reward twice over." [Agreed upon]

1363. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'A virtuous owned slave has two rewards.' By the One who has the soul of Abu Hurayra in His hand, were it not for jihad in the way of Allah, the hajj, and devotion to my mother, I would like to die as a slave." [Agreed upon]

1364. Abu Musa al-Ash'ari reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A slave who worships his Lord well and gives his master the right which he owes him, and good advice and obedience has two rewards." [al-Bukhari]

1365. Abu Musa reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Three people will have a double reward: a man of the People of the Book who believes both in his Prophet and in Muhammad, a slave who fulfils his duty to both Allah and his master, and a man who has a slave-girl whom he teaches adab (i.e. good manners) so that she has good adab and educated her in the best possible way and then frees her and marries her. He has two rewards." [Agreed upon]

239. Chapter: The excellence of worship in times of violent turbulence, which is confusion, civil strife and the like

1366. Ma'qil ibn Yasar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Worship in a time of violent turbulence is like emigration to me." [Muslim]

240. Chapter: On the excellence of being generous in buying and selling, taking and giving, settling debts and accounts well, giving slightly more in the measure and weighing, and the prohibition against being stingy. The excellence of granting a delay to the wealthy and the one in hardship, or cancelling the debt

Allah says, "Whatever good you do, Allah knows it," (W2:213; H2:215) and the Almighty says, "'My people! give full measure and full weight, with justice; do not diminish people's goods" (W11:84; H11:85) The Almighty says, "Woe to the stinters! Those who, when they take a measure from people, exact full measure, but when they give them a measure or weight, hand over less than is due. Do such people not realise that they will be raised up on a Terrible Day, the Day mankind will stand before the Lord of all the worlds?" (83:1-6)

1367. Abu Hurayra reported that a man came to ask the Prophet to pay a debt he owed him and spoke rudely to him. The Companions made for him but the Messenger of Allah, may Allah bless him and grant him peace, said, "Let him be. Anyone with a right is allowed speak." Then he said, "Give him one the right age for the one he is owed." They said, "Messenger of Allah, we can only find an older, more valuable one." He said, "Give to him. The best of you is he who is most generous in settlement." [Agreed upon]

1368. Jabir reported the Messenger of Allah, may Allah bless him and grant him peace, said, "May Allah show mercy to a man who is generous when he sells, when he buys and when he asks for settlement." [al-Bukhari]

1369. Abu Qatada said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Whoever wants Allah to save him from the calamity of the Day of Rising should give more time to someone in financial difficulties or absolve him." [Muslim]

1370. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There was a man who used give people credit. He used to say to his slave, "When you come to someone in difficulties, give him more time, perhaps Allah will excuse us.' Then he met Allah and He did excuse him."[Agreed upon]

1371. Abu Mas'ud al-Badri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A man among those before you underwent the reckoning and no good at all was found for him except that, being a wealthy man, he used to do business with people and used to order his employees to make allowances for anyone in difficulties. So Allah, the Mighty and Exalted, said, 'We have more right to do that than you,' and they pardoned him." [Muslim]

1372. Hudhayfa said, "One of the slaves of Allah Almighty to whom Allah gave money will be brought before Him, and He will say to him, "What did you do in the world?" He will say - and they cannot conceal anything from Allah - "O my Lord, You gave me

wealth and I used to do business with people. Part of my character was excusing others. I used to be easy with those who were wealthy and give time to pay to those in difficulties.' Allah Almighty will say, 'I have more right to do that than you. Pardon My slave.'" 'Uqba ibn 'Amr and Abu Mas'ud al-Ansari said: "This is how we heard it from the mouth of the Messenger of Allah." [Muslim]

1373. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who grants a respite to someone in difficulty or absolves him, on the Day of Rising Allah will give him shade under the shade of His throne on a day when there is no shade but His shade." [at-Tirmidhi]

1374. Jabir reported that the Prophet, may Allah bless him and grant him peace, bought a camel from him for [two uqiyyas and a dirham or two dirhams] and he weighed it out for him and then gave extra." [Agreed upon]

1375. Abu Safwan Suwayd ibn Qays said, "Makhrama al-'Abdi and I brought some clothes from Hajar and the Prophet, may Allah bless him and grant him peace, came to us and bargained with us over some trousers. I had a weigher who was paid to weigh. The Prophet* said to the weigher, 'Weigh and give more.'" [Abu Dawud and at-Tirmidhi]

241. Chapter: the excellence of knowledge

Allah says, "Say: 'My Lord! increase me in knowledge," (W20:111; H20:114) and He says, "Say: 'Are they the same – those who know and those who do not know?" (W39:10; H39:9) The Almighty says, "Allah will raise in rank those of you who believe and those who have been given knowledge," (58:11) and the Almighty says, "Only those of His slaves with knowledge have fear of Allah." (35:28)

1376. Mu'awiya stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "When Allah desires good for someone, He gives him correct understanding in the deen." [Agreed upon]

1377. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "You can only have envy for two things: for a man to whom Allah has given wealth which he spends in the way of the truth, and for a man to whom Allah has given wisdom and he acts by it and teaches it." [Agreed upon]

1378. Abu Musa reported that the Prophet, may Allah bless him and grant him peace, said, "The metaphor of the guidance and knowledge with which Allah has sent me is the abundant rain which strikes the earth. Some of it is fertile and accepts the water and brings forth plants and grass in abundance. Some of it is hard and holds the water enabling Allah to let people make use of it. They drink from it, water their animals and irrigate. Some of the land it strikes is level and barren and does not retain the water nor produce plants. The first is a metaphor for someone who understands the deen of Allah and benefits from that with which Allah has sent me and learns and teaches. The last is a metaphor for someone who pays no attention to it for the sake of the Allah and does not accept the guidance with which I have been sent." [Agreed upon]

1379. Sahl ibn Sa'd reported that the Prophet, may Allah bless him and grant him peace, said to 'Ali, "By Allah, for Allah to guide one man by you is better for you than red camels." [Agreed upon]

1380. 'Abdullah ibn 'Amr ibn al-'As reported that the Prophet, may Allah bless him and grant him peace, said, "Transmit from me, even if it is only an ayat, and you may relate from the Children of Israel without harm. Anyone who deliberately tells a lie regarding me will take his seat in the Fire." [al-Bukhari]

1381. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah will make the path to the Garden easy for anyone who travels a path in search of knowledge." [Muslim]

1382. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who calls others to guidance will have the same reward as those who follow him, without that decreasing their reward in any way." [Muslim]

1383. Abu Hurayra is that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the son of Adam dies, his actions are cut off except for three - an on-going sadaqa and knowledge which brought benefit and a virtuous son who makes supplication for him." [Muslim]

1384. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'This world is cursed, and everything in it is cursed, except for the remembrance of Allah Almighty and obedience to Him, and a scholar or a teacher.'" [at-Tirmidhi]

1385. Anas stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who goes out in search of knowledge is in the way of Allah until he returns." [at-Tirmidhi]

1386. Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A believer will not have his fill of good until he reaches the Garden." [at-Tirmidhi]

1387. Abu Umama reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah and His angels and the people of the heavens and the earth, even the ants in their rocks and the fish, pray for blessings on those who teach people good." [at-Tirmidhi]

1388. Abu'd-Darda' said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Allah will make the path to the Garden easy for anyone who travels a path in search of knowledge. Angels spread their wings for the seeker of knowledge out of pleasure for what he is doing. Everyone in the heavens and everyone in the earth ask forgiveness for a man of knowledge, even the fish in the water. The superiority of the man of knowledge to the man of worship is like the superiority of the moon to all the planets. The men of knowledge are the heirs of the Prophets. The Prophets bequeath neither dinar nor dirham; they bequeath knowledge. Whoever takes it has taken an ample portion.'" [Abu Dawud and at-Tirmidhi]

1389. Ibn Mas'ud said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'May Allah bless a man who hears something from me and transmits it as he heard it. Many a person to whom something is transmitted retains more than the person who first heard it.'" [at-Tirmidhi]

1390. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who is asked for knowledge and conceals it, will be bridled with a bridle of Fire on the day of Rising." [Abu Dawud and at-Tirmidhi]

1391. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who learns knowledge which should be learned for the sake of Allah, the Mighty and Majestic, only to obtain by it goods of this world, will not experience the scent of the Garden on the Day of Rising." [Abu Dawud]

1392. 'Abdullah ibn 'Amr ibn al-'As said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Allah will not take away knowledge from His servants, but knowledge will be taken away as the men of knowledge are taken away until

there is not a single man of knowledge left. Then people will take ignorant men for their leaders who will be asked something and give a fatwa (decision) without any knowledge. They will go astray and lead others astray.'" [Agreed upon]

242. Chapter: On the excellence of praise and thankfulness

Allah Almighty says, "Remember Me – I will remember you. Give thanks to Me and do not be ungrateful," (W2:151; H2:152) and the Almighty says, "If you are grateful, I will certainty give you increase." (W14:9; H14:7) The Almighty says, "Say: 'Praise be to Allah,'" (W17:110; H17:111) and the Almighty says, "The end of their call is: 'Praise be to Allah, the Lord of all the worlds.'" (10:10)

1393. Abu Hurayra reported that on the Night Journey, the Prophet, may Allah bless him and grant him peace, was brought two glasses, one of wine and one of milk. He looked at them and took the milk. Jibril said, 'Praise be to Allah, the One who has guided you to the natural way. If you had taken the wine, your community would have erred.'" [Muslim]

1394. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Every matter of importance which is not begun with, 'Praise be to Allah' is defective." [Abu Dawud and others]

1395. Abu Musa al-Ash'ari reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the son of a slave of Allah dies, Allah Almighty says to His angels, 'Have you taken My slave's son?' They say, 'Yes.' He says, 'Did you take the darling of his heart?' They say, 'Yes.' He says, 'What did My slave say?' They will say, 'He praised You and said "To Allah we return."' Allah Almighty says, 'Build a house for My slave in the Garden and call it the House of Praise.'" [at-Tirmidhi]

1396. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah is pleased with a slave of His who eats something and praises Him for it and drinks something and praises Him for it." [Muslim]

243. Chapter: On the prayer on the Messenger of Allah

Allah Almighty says, "Allah and His angels call down blessings on the Prophet. O you who believe! call down blessings on him and ask for complete peace and safety for him." (33:56)

1397. 'Abdullah ibn 'Amr ibn al-'As reported the Messenger of Allah, may Allah bless him and grant him peace, says, "Anyone who says a prayer on me, Allah will pray on him ten times on account of it." [Muslim]

1398. Ibn Mas'ud stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "The nearest of people to me on the Day of Rising will be the one who blesses me the most." [at-Tirmidhi]

1399. Aws ibn Aws reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The best of your days is the Day of Jumu'a, so do a lot of prayers on me during it. Your prayer is shown to me." They said, "Messenger of Allah, how will our prayer be shown to you when you have become dust?" He said, "Allah has forbidden the earth (to consume) the bodies of the Prophets." [Abu Dawud]

1400. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "May humiliation be the lot any man who, when I am mentioned in his presence, does not pray for blessing on me." [at-Tirmidhi]

1401. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not make my grave a place of celebration. Pray over me. Your prayer reaches me wherever you are." [Abu Dawud]

1402. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "No one greets me without Allah returning my spirit to me so that I can return the greeting to him." [Abu Dawud]

1403. 'Ali reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A miser is someone who, when I am mentioned in his presence, does not pray for blessing on me." [at-Tirmidhi]

1404. Fadala ibn 'Ubayd said, "The Messenger of Allah, may Allah bless him and grant him peace, heard a man making supplication in his prayer without glorifying Allah Almighty or praying for blessing on the Prophet. The Messenger of Allah, may Allah bless him and grant him peace, said, 'This one was in a hurry.' Then he called him and said to him - or to someone else - "When one of you prays, he should begin by glorifying his Lord, glory be to Him! and praising Him, and then pray for blessing on the Prophet. Then he should ask for anything else he wants afterwards.'" [Abu Dawud and at-Tirmidhi]

1405. Abu Muhammad Ka'b ibn 'Ujra said, "The Prophet, may Allah bless him and grant him peace, came out to us and we said, 'Messenger of Allah, we know how to greet you, but how should we bless you?' He said, 'Say, "O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praiseworthy, Glorious. O Allah, grant blessing to Muhammad and the family of Muhammad as You granted blessing to the family of Ibrahim. You are Praiseworthy, Glorious."'" [Agreed upon]

1406. Abu Mas'ud al-Badri said, "Once the Messenger of Allah, may Allah bless him and grant him peace, came to us while we were in the assembly of Sa'd ibn 'Ubada. Bashir ibn Sa'd said to him, 'Allah Almighty has commanded us to bless you, Messenger of Allah. How shall we bless you?' The Messenger of Allah, may Allah bless him and grant him peace, was silent until we wished that he had not asked him. Then the Messenger of Allah said, 'Say, 'O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. Grant blessing to Muhammad and the family of Muhammad as You granted blessing to the family of Ibrahim. You are the Praiseworthy, the Glorious,' and the greeting is the way you have been taught.'" [Muslim]

1407. Abu Humayd as-Sa'idi said, "They said, 'O Messenger of Allah, how should we bless you?' He said, 'Say, "O Allah, bless Muhammad and his wives and descendants as You blessed Ibrahim. Grant blessing to Muhammad and his wives and descendants as You granted blessing to Ibrahim. You are Praiseworthy, Glorious."'" [Agreed upon]

244. Chapter: On the excellence of dhikr and encouraging it

Allah says, "And remembrance of Allah is greater still" (29:45) and the Almighty says, "Remember Me – I will remember you. Give thanks to Me and do not be ungrateful," (W2:151; H2:152) and the Almighty says, "Remember your Lord in yourself humbly and fearfully, without loudness of voice, morning and evening. Do not be among the heedless." (7:205) The Almighty says, "Remember Allah much so that hopefully you will be successful," (62:10) and He says, "Muslim men and women - (to) men and women who remember Allah much: Allah has prepared forgiveness for them and an immense reward." (33:35) Allah says, "O you who believe! Remember Allah, much, and glorify Him in the morning and the evening." (33:41-42)

1408. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Two words are light on the tongue, heavy in the balance, beloved to the Merciful: 'Glory be to Allah and by His praise. Glory be to Allah, the Immense.'" [Agreed upon]

1409. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I prefer saying, 'Glory be to Allah and praise belongs to Allah. There is no god but Allah. Allah is greater' to everything the sun rises on." [Muslim]

1410. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who says, 'There is no god but Allah alone with no partner. His is the kingdom and His is the praise, and He has power over everything' a hundred times a day, has the same reward as if he had freed ten slaves, and a hundred good deeds are written for him and a hundred bad deeds are effaced from him and he has protection from Shaytan on that day until evening. No one will do anything better than he does except a man who does it more than he did." He said, "Anyone who says, 'Glory be to Allah and by His praise' a hundred times a day will have his sins fall away, even if they are like the froth of the sea." [Agreed upon]

1411. Abu Ayyub al-Ansari reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who says, 'There is no god but Allah alone with no partner. His is the kingdom and His is the praise. He has power over everything' ten times, it is as if he had set free four slaves of the descendants of Isma'il. [Agreed upon]

1412. Abu Dharr said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Shall I not tell you the words most beloved to Allah? The words most beloved to Allah are 'Glory be to Allah and by His praise.'" [Muslim]

1413. Abu Malik al-Ash'ari said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Purity is half of belief and "Praise be to Allah" fills up the balance. "Glory be to Allah and praise belongs to Allah" fills up the space between the heavens and the earth.'" [Muslim]

1414. Sa'd ibn Abi Waqqas said, "A desert Arab came to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Teach me some words which I can say.' He said, 'Say: "There is no god but Allah alone without partner. Allah is indeed most great, and praise be to Allah abundantly. Glory be to Allah, the Lord of the Worlds. There is no power nor strength except by Allah, the Mighty, the Wise."'' He said, 'Those are for my Lord. What about me?' He said, "Say: O Allah, forgive me and show mercy to Me and guide me and provide for me.'" [Muslim]

1415. Thawban said, "When the Messenger of Allah , may Allah bless him and grant him peace, used to finish his prayer, he asked forgiveness three times and said, 'O Allah, You are Peace and peace is from You. You are blessed, O Possessor of majesty and nobility.'" Al-Awza'i, one of the transmitters of the hadith, was asked, "How was the asking forgiveness?" He said, "You say, 'I ask Allah's forgiveness. I ask Allah's forgiveness.'" [Muslim]

1416. Al-Mughira ibn Shu'ba reported that when the Messenger of Allah, may Allah bless him and grant him peace, finished the prayer and said the salam, he would say, "There is no god but Allah alone with no partner. The kingdom and praise belong to Him and He has power over everything. O Allah, none can withhold what You give nor give what You withhold and the fortune of anyone who has one is of no avail against You.'" [Agreed upon]

1417. 'Abdullah ibn az-Zubayr reported that he used to say after every prayer when he said the salam, "There is no god but Allah alone with no partner. The kingdom and praise belong to Him and He has power over everything. There is no power nor strength except by Allah. There is no god but Allah. We worship Him alone. He has blessing and He has excellence and he has excellent praise. There is no god but Allah, making the deen sincerely His, even if the unbelievers dislike it." Ibn az-Zubayr said, "The Messenger of Allah, may Allah bless him and grant him peace, used to say 'There is no god but Allah' with them after every obligatory prayer." [Muslim]

1418. Abu Hurayra reported that the poor of the Muhajirun came to the Messenger of Allah, may Allah bless him and grant him peace, and said, "The wealthy have appropriated the high degrees and abiding bliss." He said, "How is that?" He said, "They pray as we pray and they fast as we fast, but they give sadaqa and we do not give sadaqa and they set free slaves and we do not set

free slaves." The Messenger of Allah said, "Shall I inform you of something by which you will overtake those who have preceded you and precede those who come after you and no one will be better than you unless he does the same as you do?" They said, "By all means, Messenger of Allah." He said, "You should say 'Glory be to Allah,' 'Praise be to Allah,' and 'Allah is greater' thirty-three times after every prayer." The poor Muhajirun then returned to the Messenger of Allah and said, "Our brothers who possess property heard about what we were doing and they have done the same." The Messenger of Allah, may Allah bless him and grant him peace, said, "That is a favour which Allah gives to anyone He wills." [Agreed upon]

1419. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who says after every prayer, 'Glory be to Allah' thirty-three times, 'Praise belongs to Allah' thirty-three times and 'Allah is greater' thirty-three times and says to complete the hundred, 'There is no god but Allah alone with no partner. He has the kingdom and He has the praise and He has power over everything,' will be forgiven his sins, even if they are like the foam of the sea." [Muslim]

1420. Ka'b ibn 'Ujra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Those who say – or do – the following glorification after every obligatory prayer will not be disappointed – thirty-three times 'Glory be to Allah', thirty-three times 'Praise belongs to Allah,' and thirty-three times 'Allah is greater.'" [Muslim]

1421. Sa'd ibn Abi Waqqas is that the Messenger of Allah, may Allah bless him and grant him peace, used to seek refuge after the prayers with these words: 'O Allah, I seek refuge with You from cowardice and miserliness, and I seek refuge with You from being returned to the weakest state of life [i.e. senility]. I seek refuge with You from the temptation of this world and I seek refuge with You from the trial of the grave.'" [al-Bukhari]

1422. Mu'adh reported that the Messenger of Allah, may Allah bless him and grant him peace, took him by the hand and said, "Mu'adh, by Allah, I love you." He said, "Mu'adh, I advise you not to fail to say after every prayer, 'O Allah, help me to remember You and thank You and worship You well.'" [Abu Dawud]

1423. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you says the tashahhud , he should seek refuge with Allah from four things. He should say, 'O Allah. I seek refuge with You from the punishment of Hellfire, from the punishment of the grave, from the trials of life and death and from the evil of the trial of the Dajjal." [Muslim]

1424. 'Ali said, "When the Messenger of Allah, may Allah bless him and grant him peace, did the prayer, the last thing he said between the tashahhud and the salam was, 'O Allah, forgive me my past and future wrong actions, what I conceal and what I make public and what I have been extravagant in. You are the One who advances and the One who defers. There is no god but You.'" [Muslim]

1425. 'A'isha said, "In his ruku' and sajda the Prophet, may Allah bless him and grant him peace, used to say often, 'Glory be to You, O Allah, our Lord, and with Your praise. O Allah, forgive me!'" [Agreed upon]

1426. 'A'isha stated that the Messenger of Allah, may Allah bless him and grant him peace, used to say in his bowing and prostration, "Glorious, Holy, Lord of the angels and the Spirit." [Muslim]

1427. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "As for ruku', exalt the Lord, the Mighty and Exalted, in it, and as for prostration, exert yourself in supplication, and it is proper that you be answered in it." [Muslim]

1428. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The closest that a slave of Allah comes to his Lord is while he is prostrating, so make a lot of supplication then." [Muslim]

1429. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, used to say in his prostration, "O Allah, forgive me all my sins, great and small, first and last, open and secret." [Muslim]

1430. 'A'isha said, "One night I missed the Prophet, may Allah bless him and grant him peace, and felt for him. He was bowing - or prostrating - and said, 'Glory be to You and by Your praise. There is no god but You.'

In one variant, "I put my hand on the inside of his feet and he was in the mosque. They were upright and he was saying, 'O Allah, I seek refuge in Your pleasure from Your anger, and Your pardon from Your punishment. I seek refuge in You from You. I cannot reckon Your praise. You are as You praised Yourself.'"" [Muslim]

1431. Sa'd ibn Abi Waqqas said, "We were with the Messenger of Allah, may Allah bless him and grant him peace, and he said, 'Are any of you able to earn a thousand good deeds every day?' One of those who was sitting there asked him, 'How can someone earn a thousand good deeds?' He said, 'Glorifying a hundred times is written as a thousand good deeds or a thousand errors fall away from him.'"" [Muslim]

1432. Abu Dharr reported that the Messenger of Allah, may Allah bless him and grant him peace, said, ""Sadaqa is owed by every joint you have. Every glorification is sadaqa. Every praise is sadaqa. Every 'la ilaha illa'llah' is sadaqa. Every takbir is sadaqa. Commanding the right is sadaqa. Forbidding the wrong is sadaqa. Praying two rak'ats in the forenoon (Duha) covers all these."" [Muslim]

1433. Umm al-Mu'minin Juwayriyya bint al-Harith reported that the Prophet, may Allah bless him and grant him peace, left her one morning to pray Subh while she was in her place of prayer. Then he returned after the sun was well risen and she was still sitting there. He said, "You are still in the state you were when I left you?" She said, "Yes." The Prophet, may Allah bless him and grant him peace, said, "I recited four words three times. If they were to be weighed against everything you have recited today they would outweigh it: 'Glory be to Allah and by His praise in number as great as His creation and His own pleasure, the weight of His Throne and the ink of His words.'"" [Muslim]

In one of the variants of Muslim, "Glory be to Allah in number as great as His creation. Glory be to Allah according to His own pleasure. Glory be to Allah by the weight of His Throne. Glory be to Allah according to the ink of His words."

In the variant of at-Tirmidhi, "Shall I teach you some words you can say? 'Glory be to Allah in number as great as His creation. Glory be to Allah in number as great as His creation. Glory be to Allah in number as great as His creation. Glory be to Allah according to His own pleasure. Glory be to Allah according to His own pleasure. Glory be to Allah according to His own pleasure. Glory be to Allah by the weight of His Throne. Glory be to Allah by the weight of His Throne. Glory be to Allah by the weight of His Throne. Glory be to Allah according to the ink of His words. Glory be to Allah according to the ink of His words. Glory be to Allah according to the ink of His words.'"

1434. Abu Musa al-Ash'ari reported that the Prophet, may Allah bless him and grant him peace, said, "The metaphor of someone who remembers his Lord and someone who does not remember Him is that of the living and the dead." [al-Bukhari]

Muslim related it and said, "The metaphor of a house in which Allah is mentioned and a house in which Allah is not mentioned is that of the living and the dead."

1435. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty says, 'I am in My slave's opinion of Me and I am with Him when He remembers Me. When he remembers Me in himself, I mention him in Myself. If he mentions Me in an assembly, I mention him in a better assembly than them.'" [Agreed upon]

1436. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The 'mufarridun' have outstripped." They said, "Who are the 'mufarridun', Messenger of Allah?" He said, "The men and women who remember Allah often."[Muslim]

1437. Jabir said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The best dhikr is 'There is no god but Allah.'" [at-Tirmidhi]

1438. 'Abdullah ibn Busr reported that a man said, "Messenger of Allah, the laws of Islam are too much for me. Tell me something I can cling to." He said, "Your tongue should remain moist with the remembrance of Allah." [at-Tirmidhi]

1439. Jabir stated that the Prophet, may Allah bless him and grant him peace, said, "Anyone who says, 'Glory be to Allah and by His praise,' has a palm-tree planted for him in the Garden." [at-Tirmidhi]

1440. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I met Ibrahim on my Night Journey. He said, 'O Muhammad, convey the greeting from me to your community and tell them that the Garden has good soil and sweet water. It is vast and its plants say, "Glory be to Allah. Praise be to Allah. There is no god but Allah. Allah is greater." [at-Tirmidhi]

1441. Abu'd-Darda' reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Shall I inform you of the best of your actions and the purest of your property and the highest of your degrees and what is better for you than spending gold and silver and better for you than encountering the enemy and striking their necks and their striking your necks?" They said, "Yes, indeed!" He said, "Remembrance of Allah Almighty." [at-Tirmidhi]

1442. Sa'd ibn Abi Waqqas reported that, together with the Messenger of Allah, he visited a woman and in front of her were some date-stones - or pebbles - which she was using to glorify Allah. He said, 'Shall I inform you what is easier for you than this - or better?' He said, 'Glory be to Allah by the number of things He has created in the heaven and glory be to Allah by the number of things He has created in the earth and glory be to Allah by the number of things in between them and glory be to Allah by the number of things He has created. Then say, "Allah is greater" in the same way and "Praise be to Allah" in the same way, and "There is no god but Allah" in the same way and "There is no power nor strength except by Allah" in the same way.'" [at-Tirmidhi]

1443. Abu Musa said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Shall I direct you to one of the treasures of the Garden? I said, 'Yes, Messenger of Allah.' He said, 'There is no power nor strength except by Allah.'" [Agreed upon]

245. Chapter: On remembering Allah Almighty standing, sitting and lying down, and while in a state of major impurity, minor impurity and while menstruating - except for the Qur'an which is not lawful for someone in a state of major impurity or menstruating

Allah says, "In the creation of the heavens and the earth, and the alternation of night and day, there are Signs for people of intelligence: those who remember Allah standing, sitting and lying on their sides." (3:190-191)

1444. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, used to remember Allah Almighty in all states." [Muslim]

1445. Ibn 'Abbas reported that the Prophet, may Allah bless him and grant him peace, said, "If one of you comes to his wife and says, 'In the name of Allah. O Allah, protect us from Shaytan and protect any child You grant us from Shaytan,' and a child is decreed for them, Shaytan will not harm it." [Agreed upon]

246. Chapter: What one says when going to sleep and waking up

1446. Hudhayfa and Abu Dharr reported that when the Messenger of Allah, may Allah bless him and grant him peace, retired to his bed, he said, "In Your name, O Allah, I live and I die." When he woke up he said, "Praise be to Allah who gave me life and He made me die and to Him is the gathering." [al-Bukhari]

247. Chapter: on the excellence of circles of dhikr, and the recommendation to join them and the prohibition against parting from them without excuse

Allah says, "Restrain yourself patiently with those who call on their Lord morning and evening, desiring His Face. Do not turn your eyes from them." (18:28)

1447. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty has angels who travel the highways and by-ways seeking out the people of dhikr. When they find people remembering Allah, the Mighty and Majestic, they call out to one another, 'Come to what you hunger for!' and they enfold them with their wings stretching up to the lowest heaven. Their Lord - who knows best - asks them, 'What are My slaves saying?' They say, 'They are glorifying You, proclaiming Your greatness, praising You and magnifying You.' He says, 'Have they seen Me?' They say, 'No, by Allah, they have not seen You.' He says, 'How would it be if they were to see Me?' [extra 'He said's deleted] They say, 'If they were to see You, they would worship You even more intensely and magnify You even more intensely and glorify You even more intensely.' He says, 'What are they asking for?' They say, 'They are asking You for the Garden.' He says, 'Have they seen it?' They say, 'No, by Allah, O Lord, they have not seen it.'" He says, 'How would it be if they were to see it?' They say, 'If they were to see it, they would yearn for it even more strongly and seek it even more assiduously and would have an even greater desire for it.' He says, 'What are they seeking refuge from?' 'They are seeking refuge from the Fire.' He says, 'Have they seen it?' He says, 'How would it be if they were to see it?' They say, 'If they were to see it, they would flee from it even harder and have an even greater fear of it.' He says, 'I testify to you that I have forgiven them.' One of angels says, 'Among them is so-and-so who is not one of them. He came to get something he needed.' He says, 'They are sitting and the one sitting with them will not be disappointed.'" [Agreed upon]

In the variant of Muslim from Abu Hurayra is that the Prophet, may Allah bless him and grant him peace, said, "Allah also has angels who travel about seeking out gatherings of dhikr. When they find a gathering in which there is dhikr, they sit with them and cover one another with their wings until they fill up the space between them and the lowest heaven. When they separate, they rise and ascend to the heaven. Allah, the Mighty and Majestic - and He knows best - asks them, 'Where did you come from?' They say, 'We came from some of Your slaves in the earth who were glorifying You, proclaiming Your greatness, saying, 'There is no god but Allah,' praising You and supplicating You.' He said, 'What are they asking Me for?' They say, 'They are asking You for Your Garden.' He said, 'Have they seen My Garden?' They say, 'No, O Lord.' He says, 'How would it be if they were to see My Garden?' They say, 'They are seeking Your protection.' They say, 'From Your Fire, O Lord.' He says, 'Have they seen My Fire?' They say, 'No.' He says, 'How would it be if they were to see My Fire?' They say, 'And they are asking Your forgiveness.' He says, 'I have forgiven them and given them what they ask and I have granted them protection from what they seek protection from.' They say, 'O Lord, a certain slave is among them who just happened to be passing and sat down with them.' He says, 'I have forgiven him. They are such people that the one who sits with them will not be disappointed.'"

1448. Abu Hurayra and Abu Sa'id reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "No people sit remembering Allah, the Mighty and Exalted, without the angels surrounding them and mercy covering them and tranquillity descending on them and Allah mentioning them to those who are with Him." [Muslim]

1449. Abu Waqid al-Harith ibn 'Awf reported that once when the Messenger of Allah may Allah bless him and grant him peace, was sitting in the mosque with some people, three people arrived. Two of them came up to the Messenger of Allah, may Allah bless him and grant him peace, and the other left. The two stood before the Messenger of Allah. One of them saw a place in the gathering and sat in it. Another sat behind the assembly. The third turned around and left. When the Messenger of Allah, may Allah bless him and grant him peace, finished, he said, "Shall I tell you about those three people? One of them betook himself to Allah and so Allah took him in His mercy. The second was shy about causing overcrowding and so Allah was shy with him [so He would not punish him]. The other turned away, so Allah turned away [His mercy] from him." [Agreed upon]

1450. Abu Sa'id al-Khudri said, "Mu'awiya went out to a circle in the mosque and said, 'What is it that has caused you to sit here?' They said, 'We have sat down to remember Allah.' He said, 'By Allah, is that the only thing that has made you sit together?' They said, 'We have sat down for that reason alone.' He said, 'I did not make you swear out of any suspicion of you. No one who had a similar position to mine in respect of the Messenger of Allah, may Allah bless him and grant him peace, has related less hadith than I have. The Messenger of Allah, may Allah bless him and grant him peace, went out to a circle of his Companions and said, "What is it that has caused you to sit together?" They said, "We have sat down to remember Allah and praise Him for He has guided us to Islam and been gracious to us." He said, "By Allah, is that the only thing that has made you sit together?" They said, "By Allah, we have sat for that reason alone." He said, "I did not make you swear out of any suspicion of you, but Jibril came to me and reported to me that the angels are boasting about you."'" [Muslim]

248. Chapter: On dhikr morning and evening

Allah says, "Remember your Lord in yourself humbly and fearfully, without loudness of voice, morning and evening (âsâl). Do not be among the heedless," (7:205) and linguists say that âsâl is the plural of asîl and is the time between 'Asr and Maghrib. Allah says, "Glorify your Lord before the rising of the sun and before its setting," (W20:128; H20:130) and He says, "Glorify your Lord with praise in the evening ('ashi) and the early morning." (40:55) and linguists says that 'ashi is between the decline of the sun and its setting. The Almighty says, "In houses which Allah has permitted to be built and in which His name is remembered, there are men who proclaim His glory morning," (W24:26; H24:36-37) and the Almighty says, "We subjected the mountains to glorify with him in the evening and at sunrise." (W38:17; H38:18)

1451. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "On the Day of Rising no one will bring anything better than someone who says in the morning and evening, 'Glory be to Allah and by His praise' a hundred times except someone who says the same as he says or more." [Muslim]

1452. Abu Hurayra said, "A man came to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Messenger of Allah, what agony I suffered last night from a scorpion which stung me yesterday!' He said, 'If you had said in the evening, "I seek refuge with the perfect words of Allah from the evil of what He has created," it would not have harmed you." [Muslim]

1453. Abu Hurayra stated that the Prophet, may Allah bless him and grant him peace, used to say in the morning, "O Allah, by You we start the day and by You we end it, by You we live and by You we die and to You is the gathering." In the evening he would say. "O Allah, by You we end the day, by You we live and by You we die and to You is the gathering." [Abu Dawud and at-Tirmidhi]

1454. Abu Hurayra reported that Abu Bakr as-Siddiq said, "Messenger of Allah, tell me some words I can say in the morning and in the evening." He said, "Say, 'O Allah, Creator of the heavens and the earth, Knower of the Unseen and the Visible, Lord and Master of everything. I bear witness that there is no god but You. I seek refuge from you from the evil of my self and from the evil of Shaytan and his shirk.'" He said, "Say it in the morning and in the evening and when you go to bed." [Abu Dawud and at-Tirmidhi]

1455. Ibn Mas'ud said, "In the evening, the Prophet of Allah, may Allah bless him and grant him peace, said, 'We have reached the evening and the kingdom has reached the evening by Allah. Praise belongs to Allah. There is no god but Allah alone with no partner," The transmitter said, "I think that he also said, 'His is the kingdom and His is the praise. He has power over everything. Lord, I ask you for the good of what is in this night and the good of what comes after it, and I seek refuge with You from the evil of what is in this night and the evil of what comes after it. Lord, I seek refuge with You from laziness and the evil of pride. Lord, I seek refuge with You from punishment in the Fire and punishment in the grave.'" In the morning, he also said, "We have reached the morning and the kingdom has reached the morning by Allah." [Abu Dawud and at-Tirmidhi]

1456. 'Abdullah ibn Khubayb said, "The Messenger of Allah, may Allah bless him and grant him peace, said to me, 'Recite, "Say: He is God, One," and the suras of seeking refuge in the evening and the morning three times, it will be enough to protect you in respect of everything.'" [Abu Dawud and at-Tirmidhi]

1457. 'Uthman ibn 'Affan reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "No slave of Allah says in the morning every day and the evening every night, 'In the name of Allah by whose name nothing in the earth or the heaven can be harmed. He is the Hearing, the Knowing,' three times without that ensuring that nothing will harm him." [Abu Dawud and at-Tirmidhi]

249. Chapter: On what to say when going to sleep

Allah Almighty says, "In the creation of the heavens and the earth, and the alternation of night and day, there are signs for people of intelligence: those who remember Allah, standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth." (3:190-191)

1458. Hudhayfa and Abu Dharr reported that when the Messenger of Allah, may Allah bless him and grant him peace, went to bed, he said, "In Your name, O Allah, I live and die." [al-Bukhari]

1459. 'Ali stated that the Messenger of Allah, may Allah bless him and grant him peace, said to him and Fatima, "When you retire to your bed, - or when you take yourselves to bed - say 'Allah is greater' thirty-three times, glorify Allah thirty-three times, praise

Him thirty-three times." One variant has, "Glorify Allah thirty-four times," and one variant, "Say 'Allah is greater' thirty-four times." [Agreed upon]

1460. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you retires to bed, he should wipe over his bed with the inside of his wrapper. He does not know what might have been on it after him. Then he should say, 'By Your name, my Lord, I have lain on my side and I have raised it up by You. If You keep my soul, show mercy to it. If You release it, then protect it in the way You protect Your virtuous slaves.'" [Agreed upon]

1461. 'A'isha reported that when the Messenger of Allah, may Allah bless him and grant him peace, went to bed, he would spit into his hands and recite the two suras of refuge and wipe his body with them." [Agreed upon]

In one of their variants, "When the Prophet, may Allah bless him and grant him peace, retired to bed every night he would put his palms together and then spit into them and recite into them, 'Say: He is Allah, One,' 'Say: I seek refuge with the Lord of daybreak,' and 'Say: I seek refuge with the Lord of people,' and then wipe as much of his body as he could with them. He would begin with his head and face and then the rest of his body. He would do that three times." [Agreed upon]

1462. Al-Bara' ibn 'Azib said, "The Messenger of Allah, may Allah bless him and grant him peace, said to me, 'When you go to your bed, do wudu' as you do for the prayer and then lie down on your right side and said, 'O Allah, I have surrendered my soul to You and I have entrusted my affair to You and I have sought refuge in You out of desire for You and fear of You. There is no shelter nor place of safety from You except with You. I have believed in Your Book which You sent down and Your Prophet whom You sent.' Then if you die, you will die in the natural harmonious form of man. Make them the last thing that you say." [Agreed upon]

1463. Anas reported that when the Prophet, may Allah bless him and grant him peace, retired to his bed, he said, "Praise be to Allah who has fed us and given us to drink and given us enough and given us a refuge. How many people there are who have no one to give them enough nor any refuge!" [Muslim]

1464. Hudhayfa reported that when the Messenger of Allah, may Allah bless him and grant him peace, wanted to lie down, he would place his right hand under his cheek and then say, 'O Allah, protect me from Your punishment on the Day when You raise up Your slaves.'" [at-Tirmidhi]

Abu Dawud related it from Hafsa.

250. Chapter: On the excellence of supplication

Allah says, "And your Lord says, 'Call on Me: and I will answer you,'" (40:60) and He says, "Call on your Lord humbly and secretly. He does not love those who overstep the limits." (W7:54; H7:55) He says, "If My slaves ask you about Me, I am near. I answer the call of the caller when he calls on Me," (W2:185; H2:186) and the Almighty says, "He Who responds to the oppressed when they call on Him and removes their distress." (W2:64; H27:62)

1465. An-Nu'man ibn Bashir reported that the Prophet, may Allah bless him and grant him peace, said, "Supplication is worship itself." [Abu Dawud and at-Tirmidhi]

1466. 'A'isha reported said that the Messenger of Allah, may Allah bless him and grant him peace, used to prefer comprehensive supplications and abandoned other kinds." [Abu Dawud]

1467. Anas said, "A frequent supplication of the Prophet, may Allah bless him and grant him peace, was, 'O Allah! Give us good in this world and good in the Hereafter and safeguard us from the punishment of the Fire.' (W2:199: H2:201)" [Agreed upon]

1468. Ibn Mas'ud reported that the Prophet, may Allah bless him and grant him peace, used to say, "O Allah, I ask You for guidance, fearful awareness, chastity and self-sufficiency." [Muslim]

1469. Tariq ibn Ashyam said, "When a man became Muslim, the Prophet, may Allah bless him and grant him peace, taught him the prayer and then commanded him to make supplication with these words, 'O Allah, forgive me and show mercy to me. Guide me, give me well being and provide for me.'" [Muslim]

In a variant of his from Tariq is that he heard the Prophet when a man came to him and said, "Messenger of Allah, what do I say when I ask of my Lord?" He said, "Say, 'O Allah, forgive me and show mercy to me. Give me well being and provide for me.' These words are sufficient for you for this world and the Next."

1470. 'Abdullah ibn Amr ibn al-'As reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "O Allah who turns the hearts, turn our hearts to obedience to You." [Muslim]

1471. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Seek refuge with Allah from severe trials, lasting distress, an evil destiny and the curses of enemies." [Agreed upon]

In a variant, "Sufyan said, 'I am not sure whether I myself added one of them.'"

1472. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, used to say, 'O Allah, put right for me my deen in which lies the protection of my affair and put right for me this world in which lies my livelihood and put right for me the Next World in which is my future. Make life increase in every good thing for me and make death a rest for me from every evil thing.'" [Muslim]

1473. 'Ali said, "The Messenger of Allah, may Allah bless him and grant him peace, said to me, 'Say: 'O Allah, guide me and put me right.'" [Muslim]

1474. Anas said, "The Messenger of Allah, may Allah bless him and grant him peace, used to say, 'O Allah, I seek refuge with You from incapacity, laziness, cowardice, senility and miserliness. I seek refuge with You from the punishment of the grave and I seek refuge with You from the trials of life and death.'" [Muslim]

One variant has, "From heavy debts and the oppression of men.".

1475. Abu Bakr as-Siddiq reported that he said to the Messenger of Allah, may Allah bless him and grant him peace, "Teach me a supplication which I can make in my prayer." He said, "Say: 'O Allah, I have wronged myself a great deal and none forgives wrong actions except You, so grant me Your forgiveness and be merciful to me. You are the Ever-Forgiving, the All-Merciful." [Agreed upon]

In one variant, "And in my house." It is related as "much wronged" and "greatly wronged." They should be joined: much and greatly.

1476. Abu Musa reported that the Prophet, may Allah bless him and grant him peace, used to supplicate Allah using this supplication, "O Allah, forgive me my error and my ignorance and my extravagance in my affair and what You know of me. O Allah, forgive me my seriousness, my jest, my inadvertence and my deliberateness. All of that is with You. O Allah, forgive me my past and future wrong actions, what I conceal and what I make public and what You know of me. You are the One who advances and defers. You have power over everything." [Agreed upon]

1477. 'A'isha said, "One of the supplications of the Messenger of Allah, may Allah bless him and grant him peace, was, 'O Allah, I seek refuge with you from the evil of what I have done and the evil of what I have left undone.'" [Muslim]

1478. Ibn 'Umar reported that one of the supplications of the Messenger of Allah, may Allah bless him and grant him peace, was, "O Allah, I seek refuge with you from Your blessing to me vanishing and Your gift of well-being being altered and the sudden arrival of Your revenge and all Your anger." [Muslim]

1479. Zayd ibn Arqam said, "The Messenger of Allah, may Allah bless him and grant him peace, used to say, 'O Allah, I seek refuge with You from incapacity, laziness, miserliness, senility and the punishment of the grave. O Allah, give my soul Godfearing and purify it. You are the best of those who purify. You are its Master and Guardian. O Allah, I seek refuge with You from knowledge which does not bring benefit and from a heart which is not fearful and from a self which is not content and from a supplication which is not answered.'" [Muslim]

1480. Ibn 'Abbas stated that the Messenger of Allah, may Allah bless him and grant him peace, used to say, "O Allah, I have submitted myself to You and I have believed in You. In You I have put my trust and to You I turn. I argue by You and take You as arbitrator. Forgive me my past and future wrong actions and what I keep secret and what I make known. You are the One who puts forward and defers. There is no god but You."

Some of the transmitters add, "There is no power nor strength except by Allah." [Agreed upon]

1481. 'A'isha reported that the Prophet used to make supplication with these words, "O Allah, I seek refuge with You from the trial of the Fire and the punishment of the Fire and from the evil of wealth and poverty." [Abu Dawud and at-Tirmidhi]

1482. Ziyad ibn 'Ilaqa reported from his uncle, Qutba ibn Malik, that the Prophet, may Allah bless him and grant him peace, said, "O Allah, I seek refuge with you from disliked things in respect of character, actions and erroneous opinions." [at-Tirmidhi]

1483. Shakal ibn Humayd said, "I said, 'Messenger of Allah, teach me a supplication,' He said, 'Say: "O Allah, I seek refuge with You from the evil of my hearing, the evil of my sight, from the evil of my tongue, from the evil of my heart and from the evil of my private parts."'" [Abu Dawud and at-Tirmidhi]

1484. Anas reported that the Prophet, may Allah bless him and grant him peace, used to say, "O Allah, I seek refuge with You from white leprosy, madness, leprosy and all evil defects." [Abu Dawud]

1485. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, used to say, "O Allah, I seek refuge with You from hunger. It is a bad bed-fellow. I seek refuge with You from treachery. It is an evil inward characteristic." [Abu Dawud]

1486. 'Ali reported that a slave with a contract to buy his freedom came to him and said, "I am unable to fulfil my freedom-contract. Please help me. He said, 'Shall I teach you some words which the Messenger of Allah, may Allah bless him and grant him peace, taught me? Even if you had a debt the size of a mountain, Allah would pay it for you. Say: "O Allah, give me enough of You

have made lawful to suffice me from what You have made unlawful, and enrich me by Your bounty giving me independence from all other than You."'" [at-Tirmidhi]

1487. 'Imran ibn al-Husayn reported that the Prophet, may Allah bless him and grant him peace, taught his father Husayn two phrases which he used when supplicating: "O Allah, inspire me to be rightly guided and protect me from the evil of myself." [at-Tirmidhi]

1488. Al-'Abbas ibn 'Abdu'l-Muttalib said, "I said, 'O Messenger of Allah, teach me something I can ask of Allah Almighty.' He said, 'Ask Allah for well-being.' I stayed away some days and then I came again and said, 'O Messenger of Allah, teach me something I can ask of Allah Almighty.' He said to me, 'O 'Abbas, O uncle of the Messenger of Allah, ask Allah for well-being in this world and in the Next.'" [at-Tirmidhi]

1489. Shahr ibn Hawshab said, "I said to Umm Salama, 'O Mother of the believers! What was the most frequent supplication of the Messenger of Allah, may Allah bless him and grant him peace, when he was with you?' She said, 'His most frequent supplication was, "O Turner of the hearts, make my heart firm in Your deen!"'" [at-Tirmidhi]

1490. Abu'd-Darda' reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "One of the supplications of Da'ud, may Allah bless him and grant him peace,was, 'O Allah, I ask You for Your love and love for those who love You and for actions which will bring Your love to me. O Allah, make Your love more beloved to me than myself, my family and cold water.'" [at-Tirmidhi]

1491. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Keep reciting 'O Possessor of Majesty and Nobility.'" [at-Tirmidhi, and an-Nasa'i related it from Rabi'a ibn 'Amir]]

1492. Umama said, "The Messenger of Allah, may Allah bless him and grant him peace, made many supplications which we did not remember at all. We said, 'Messenger of Allah, you have made many supplications which we do not remember at all.' He said, 'Shall I tell something which will contain all of them for you? You should say. "O Allah, I ask You for the good for which Your Prophet Muhammad, may Allah bless him and grant him peace, asked You and I seek refuge from the evil from which Your Prophet Muhammad, may Allah bless him and grant him peace, sought refuge. You are the One who is asked for help and it is only You who can transmit it. There is no power nor strength except by Allah."'" [at-Tirmidhi]

1493. Ibn Mas'ud said, "One of the supplications of the Messenger of Allah, may Allah bless him and grant him peace, was, 'O Allah, I ask You for what makes Your mercy mandatory and for what brings about Your forgiveness and for safety from every sin and for booty from every act of piety and for the triumph of gaining the Garden and for safety from the Fire.'" [al-Hakim]

251. Chapter: on the excellence of supplication for those who are absent

Allah says, "And those who have come after them say: 'Our Lord, forgive us and our brothers who preceded us in faith," (59:10) and He says, "Ask forgiveness for your wrongdoing, and for the men and women who believe." (W47:20; H47:19) The Almighty says, reporting from Ibrahim, "Our Lord! Forgive me and my parents and the believers on the Day the Reckoning takes place." (W14:43; H14:41)

1494. Abu'd-Darda' reported that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "There is no Muslim slave who supplicates for his brother in his absence without an angel saying, 'And for you the same.'" [Muslim]

1495. Abu'd-Darda' reported that the Messenger of Allah, may Allah bless him and grant him peace, used to say, "A supplication which a Muslim man makes secretly for his brother is answered. At his head is a guardian angel. Whenever he makes supplication for good for his brother, the angel who guards him says, 'Amen, and for you the same.'" [Muslim]

252. Chapter: Various matters concerning supplication

1496. Usama ibn Zayd reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever has something good done for him and says to the one who did it, 'May Allah repay your with good,' has made full repayment." [at-Tirmidhi]

1497. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not curse each other and do not curse your children and do not curse your property lest it should coincide with a time from Allah in which gifts that are asked for are granted." [Muslim]

1498. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The closest that a slave of Allah is to his Lord is while he is prostrating, so make a lot of supplication then." [Muslim]

1499. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Each of you will be answered as long as he does not become over-impatient, saying, 'I called on my Lord and He did not answer me.'" [Agreed upon]

In a variant of Muslim, "The slave continues to be answered, provided he does not pray for a wrong action or severance of kin, as long as he does not become over-impatient." It was said, "Messenger of Allah, what is over-impatience?" He said, "He says, 'I prayed and I prayed and I did not find Him answering me,' so he stops short at that and ceases making supplication."

1500. Abu Umama said, "The Messenger of Allah, may Allah bless him and grant him peace, was asked, 'What supplication is the most likely to be heard?' He said, 'That in the last part of the middle of the night and after the obligatory prayers." [at-Tirmidhi]

1501. 'Ubada ibn as-Samit reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is no Muslim on the earth who supplicates to Allah Almighty with a supplication without Allah granting it to him, or turning away the like of it in evil from him, as long as he does not supplicate for anything wrong or severance from his kin." A man of the people said, "We do it a great deal." He said, "Allah has more (than you could ever ask for)." [at-Tirmidhi]

Al-Hakim has it from the variant of Abu Sa'id where he added, "Or the like of it is stored up for him as a reward."

1502. Ibn 'Abbas stated that the Messenger of Allah, may Allah bless him and grant him peace, used to say in affliction, 'There is no god but Allah, the Immense, the Forbearing. There is no god but Allah, Lord of the Throne, the Immense. There is no god but Allah, the Lord of the heavens and the Lord of the earth and the Lord of the Throne, the Generous." [Agreed upon]

253. Chapter: The miracles of the friends of Allah and their excellence

Allah says, "Yes, the friends of Allah will feel no fear and will know no sorrow: those who believe and are godfearing, there is good news for them in the life of this world and in the Next World. There is no changing the words of Allah. That is the great victory!"

(10:62-64) The Almighty says, "'Shake the trunk of the palm towards you and fresh, ripe dates will drop down onto you. Eat and drink.'" (W19:24-25; H19:25-26) and He says, "Every time Zakariyya visited her in the Upper Room, he found food with her. He said, 'Maryam, how did you get this?' She said, 'It is from Allah. Allah provides for whoever He wills without reckoning.'" (3:37) The Almighty says, "'When you have separated yourselves from them and everything they worship except Allah, take refuge in the cave and your Lord will unfold His mercy to you and bring about the best for you in your affair.' You would have seen the sun, when it rose, inclining away from their cave towards the right, and, when it set, leaving them behind on the left." (18:16-17)

1503. Abu Muhammad 'Abdu'r-Rahman ibn Abi Bakr as-Siddiq stated that the People of the Suffa were poor people and the Prophet, may Allah bless him and grant him peace, said, 'Whoever has food for two should invite a third. If he has enough for four, he should invite a fifth or a sixth,' or as he said. Abu Bakr took three and the Prophet, may Allah bless him and grant him peace, took ten. Abu Bakr went to eat with the Prophet and stayed until after 'Isha' had been prayed and then went back again and stayed until the Prophet had eaten. Then Abu Bakr returned home after as much of the night had passed as Allah willed and his wife said to him, 'What kept you from your guests?' He said, 'Haven't you given them their meal?' She said, 'They refused to eat until you came. They were offered food and they refused it.' I went away and hid. Abu Bakr called out, 'O Ghunthar!' and derided me and abused me. Then he said, 'Eat and may you have no welcome,' adding, 'By Allah, I will never eat it!' By Allah, with every mouthful of it we took, more appeared underneath - until they were full and there was more food than there had been in the first place. Abu Bakr looked at it and there was as much as there had been or more and he said to his wife, 'Sister of the Banu Firas! What is this?' She said, 'No, apple of my eye, there is now three times as much as there was before.' So Abu Bakr ate from it and said, 'That was from Shaytan,' meaning his oath. Then he ate a mouthful of it and took the dish to the Prophet, may Allah bless him and grant him peace, and it remained with him until the morning. There had been a treaty between us and some people and it had come to an end, so he divided us up into twelve men, each of whom had a group with him - only Allah knows how many there were with each man - and everyone of them ate from it!"

In one variant, "Abu Bakr swore that he would not eat and his wife swore that she would not eat and the guest - or guests - swore that he - or they - would not eat until he ate. Abu Bakr said, 'This was from Shaytan' and he called for food. He ate and they ate. Every time they lifted a morsel more than it appeared underneath. He said, 'Sister of the Banu Firas! What is this?' She said, 'Apple of my eye, there is more than there was before we started eating.' They ate and he sent it to the Messenger of Allah, may Allah bless him and grant him peace, and mentioned that he ate from it."

In one variant, "Abu Bakr said to 'Abdu'r-Rahman, 'Look after your guests. I am going to the Prophet. Make sure they have been served before I come back.' 'Abdu'r-Rahman went and brought them what they had. He said, 'Eat.' They said, 'Where is the master of the house?' He said, 'Eat.' They said, 'We will not eat until the master of the house comes.' He said, 'Accept our hospitality. If he comes and you have not eaten, he will think it terrible.' They refused." 'Abdu'r-Rahman said, "I knew that he would be angry with me, so when he came, I got out of the way. He said, 'What have you done?' They told him and he said, ''Abdu'r-Rahman!' I was silent. He said, ''Abdu'r-Rahman!' I was still silent. He said, 'O Ghunthar! I swear to you if you hear my voice you had better come!' I came out and I said, 'Ask your guests.' They said, 'He spoke the truth. He brought it to us.' He said, 'You waited for me! By Allah, I will not eat it tonight!' The others said, 'By Allah, we will not eat it until you eat it!' He said, 'Bother you! Why don't you accept our hospitality from us? Bring the food!' It was brought and he put his hand down and said, 'In the name of Allah. The first was from Shaytan.' He ate and they ate." [Agreed upon]

1504. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "In the nations before you there were people who were spoken to (by Allah). If there was to be such a man among my community, it would be 'Umar." [al-Bukhari. Muslim transmits it from 'A'isha.]

1505. Jabir ibn Samura said, "The people of Kufa complained about Sa'd, i.e. ibn Abi Waqqas to 'Umar ibn al-Khattab and he dismissed him and appointed 'Ammar over them. One of their complaints was that he did not do the prayer correctly. 'Umar sent to him and said, 'Abu Ishaq! These people claim that you do not do the prayer correctly.' Abu Ishaq said, 'By Allah, I prayed with them the prayer of the Messenger of Allah, may Allah bless him and grant him peace, without diminishing it. When I prayed 'Isha' I made the first two rak'ats long and the last two short.' 'Umar said, 'That is what one would have expected of you, Abu Ishaq.' He sent a couple of men with him to Kufa to ask the people of Kufa about him and they asked about him in every mosque they visited. Everyone praised his correctness until they came to the mosque of the Banu 'Abs. One of their men called Usama ibn Qatada with the kunya of Abu Sa'da, stood up and said, 'Since you ask us under oath, Sa'd did not himself go out on military expeditions, he did not divide the booty equally nor was he just in giving judgement.' Sa'd said, 'By Allah, I pray for three things. O Allah, if this slave of Yours is a liar, and has got up just to show off, then make him live long, be poor long and expose him to trials.' After that whenever he was asked, the man would say, 'I am an old man tested and afflicted by the prayer of Sa'd.'"

'Abdu'l-Malik ibn 'Umayr ar-Rawi said from Jabir ibn Samura, "I saw him later and his eyebrows were hanging down over his eyes due to old age. He would accost young girls in the streets and pinch them." [Agreed upon]

1506. 'Urwa ibn az-Zubayr reported that Sa'id ibn Zayd ibn 'Umar ibn Nufayl had litigation instigated against him by Arwa bint Aws before Marwan ibn al-Hakam. She claimed that he had taken some of her land. Sa'id said, "Would I take any of her land after what I heard from the Messenger of Allah, may Allah bless him and grant him peace?" He said, "What did you hear from the Messenger of Allah?" He said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Anyone who wrongfully takes a hand's width of land will wear it round his neck down through seven earths.'" Marwan said to him, "I will not ask you for evidence after this." Sa'id said, "O Allah, if she is lying, make her lose her eyesight and kill her in her land!" He said, "She did not die before her eyesight had gone, and while she was walking in her land, she fell into a pit and died." [Agreed upon]

A variant of Muslim from Muhammad ibn Zayd ibn 'Abdullah ibn 'Umar has something to the same effect and says that he saw her blind, groping for the wall, saying, "The invocation of Sa'id has struck me." She passed by a well in the house regarding which she had litigated and fell into it and it became her grave.

1507. Jabir ibn 'Abdullah said, "When Uhud was near, my father called me in the night and said, 'I think that I will be among the first of the Companions of the Prophet, may Allah bless him and grant him peace, to be slain. I do not leave after me anyone dearer to me than you except for the soul of the Messenger of Allah, may Allah bless him and grant him peace. I have debts, so repay them and treat your sisters well.' In the morning, he was the first to be killed and was buried together with someone else in a grave. I was not happy to leave him with the other person, so six months later I took him out and he was as he had been on the day I put him in, except for a small place on his ear." [al-Bukhari]

1508. Anas stated that two of the Companions of the Prophet, may Allah bless him and grant him peace, left the Prophet on a dark night with something like two lamps in front of them. When they parted, one of these things accompanied each of them until he reached his home." [al-Bukhari]

In some variants the two men were Usayd ibn Hudayr and 'Abbad ibn Bishr.

1509. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, sent out ten men on a scouting expedition and put 'Asim ibn Thabit al-Ansari in command of them. They proceeded until they reached Had'a, which is between 'Usfan and Makka. Their presence was reported to a branch of Hudhayl called the Banu Lihyan. About a hundred men, who were all archers, set out after them. They followed their tracks. When 'Asim and his companions perceived them, they took cover. The people surrounded them and said, 'Come down and give yourselves up! You have protection and assurance that we will not kill any of you!' 'Asim ibn Thabit said, 'O people! As for me, I will not come down into the protection of an unbeliever! O Allah, inform Your Prophet about us!' They shot at them with arrows and killed 'Asim. A group of three came down, accepting the offer of protection and security. They included Khubayb al-Ansari, Zayd ibn Dathina, and another man. When they had them in their power, they undid their bow-strings and tied them up. Then the third man said, 'This is the beginning of treachery! By Allah, I will not accompany you! There is a good example in these!' i.e. those who had been killed. They dragged him and tried to persuade him to accompany them. He refused, so they killed him. They took Khubayb and Zayd ibn Dathina and sold them in Makka after the Battle of Badr. The sons of al-Harith ibn 'Amir ibn Nawfal ibn 'Abdu Manaf bought Khubayb. Khubayb was the man who had killed al-Harith in the Battle of Badr. So Khubayb remained a prisoner with them until they agreed on killing him. He asked to borrow a razor from one of the daughters of al-Harith with which to shave his private parts and she lent it to him. A son of hers went right up to him when she was not paying attention. She found him sitting on his knee and the razor was in his hand. She was so alarmed that Khubayb noticed it and said, 'Are you afraid that I will kill him? I would never do that.' She said, 'By Allah, I never saw a better prisoner than Khubayb. By Allah, one day I found him eating from a bunch of grapes he had in his hand, when he was shackled in irons and there was no fruit in Makka.' She used to say, 'It was provision from Allah which He gave to Khubayb.' When they brought him out of the Haram to kill him in profane land, Khubayb said to them, 'Let me pray two rak'ats.' They let him pray two rak'ats. Then he said, 'By Allah, were it not that you might think that I was afraid, I would have made them longer. O Allah, reckon them one by one, every one of them and kill them one by one and do not spare any of them!' He then said:

'I do not care what manner death I die

if I am slain as a Muslim!

That is for the sake of Allah, and if He wills,

He can bless the joints of a torn limb!'"

"It was Khubayb who made the sunna for every Muslim man who is killed in detention to pray two rak'ats. The Prophet, may Allah bless him and grant him peace, informed his Companions about them on the day they fell. When they were informed that 'Asim ibn Thabit had been killed, some of the unbelievers of Quraysh were sent to bring part of him that could be recognised. He had killed one of their great men on the Day of Badr. Allah sent over 'Asim a swarm of bees like a cloud and it protected him from their messengers and they could not cut off any part of him." [al-Bukhari]

1510. Ibn 'Umar said, "I never heard 'Umar say about anything, 'I think it is like such-and-such,' without the thing being as he had thought it was." [al-Bukhari]

254. Chapter: The prohibition against backbiting and the command to guard the tongue

Allah says, "Do not backbite one another Would any of you like to eat his brother's dead flesh? No, you would hate it ÉBut have taqwa of Allah. Allah is Ever-Returning, Most Merciful," (49:12) and He says, "Do not pursue what of which you have no knowledge of hearing, sight, and hearts will all be questioned." (17:36) Allah says, "He does not utter a single word without a watcher by him, pen in hand." (50:18)

1511. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who believes in Allah and the Last Day, should speak good words or be silent." [Agreed upon]

This hadith clearly indicates that he should not speak unless the words he speaks are good. That means speech whose benefit is clear. If there is any doubt about benefit occurring, he should not speak.

1512. Abu Musa said, "I said, 'Messenger of Allah, whose Islam is best?' He said, 'The one from whose tongue and hands the Muslims are safe.'" [Agreed upon]

1513. Sahl ibn Sa'd reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who safeguards for My sake what is between his jaws and what is between his legs, I will safeguard the Garden for him." [Agreed upon]

1514. Abu Hurayra reported that he heard the Prophet, may Allah bless him and grant him peace, say, "A slave of Allah might say something, without realising its seriousness, which causes him to slip into the Fire by a greater margin than the distance between the east and the west." [Agreed upon]

1515. Abu Hurayra is that the Prophet, may Allah bless him and grant him peace, said, "A slave of Allah might say something which pleases Allah Almighty without realising it on account of which Allah raises him some degrees. A slave of Allah might say something which angers Allah Almighty without realising it on account of which he falls into Jahannam." [al-Bukhari]

1516. Abu 'Abdu'r-Rahman Bilal ibn al-Harith al-Muzani reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A man may say something which pleases Allah Almighty without him realising the full extent of its implication, and because of it, Allah prescribes His pleasure for him until the Day he meets Him. And a man may likewise say something which angers Allah without him realising the full extent of its implication, and because of it, Allah prescribes His wrath for him until the Day he meets Him. [Malik in al-Muwatta' and at-Tirmidhi]

1517. Sufyan ibn 'Abdullah said, "I said, 'Messenger of Allah, tell me something I can cling to.' He said, 'Say: "My Lord is Allah" and then go straight.' I said, 'Messenger of Allah, what is the thing you fear most for me?' He took hold of his tongue and then said, 'This.'" [at-Tirmidhi]

1518. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not say much without mentioning Allah. A lot of talk without mentioning Allah Almighty makes people's hearts hard. The furthest of people from Allah are the hard-hearted." [at-Tirmidhi]

1519. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Anyone whom Allah protects from the evil of what is between his jaws and the evil of what is between his legs will enter the Garden.'" [at-Tirmidhi]

1520. 'Uqba ibn 'Amir said, "I said, 'Messenger of Allah, what ensures safety?' He said, 'Holding your tongue, keeping to your house and weeping for your sins.'" [at-Tirmidhi]

1521. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "When the son of Adam starts the day, all his limbs supplicate his tongue, saying, 'Fear Allah in respect of us. We move by you. If you go straight, we go straight. If you go crooked, we go crooked.'" [at-Tirmidhi]

1522. Mu'adh said, "I said, 'Messenger of Allah, tell me of an action which will admit me to the Garden and keep me far from the Fire.' He said, 'You have asked about a great matter, but it is easy for the one to whom Allah Almighty makes it easy: worship Allah and do not associate anything with Him, do the prayer, pay the zakat, fast Ramadan and go on hajj to the House.' Then he said, 'Shall I direct you to the gates of good? Fasting, which is a protection, and sadaqa, which extinguishes mistakes as water extinguishes fire, and the prayer of a man in the middle of the night.' Then he recited, 'Their sides eschew their beds' until he reached 'what it used to do.' (32:16-17) Then he said, 'Shall I tell you of the head of the matter, its support and its peak?' I said, 'Yes indeed, Messenger of Allah.' He said, 'The head of the matter is Islam and its support is the prayer and its peak is jihad.' Then he said, 'Shall I tell you of the foundation of all that?' I said, 'Yes, indeed, Messenger of Allah.' He took hold of his tongue and said, 'Restrain this.' I said, 'Messenger of Allah, will we be taken to task for what we say ?' He said, 'May your mother be bereaved! Are people thrown on their faces into the Fire for anything but the harvest of their tongues?'" [at-Tirmidhi]

1523. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do you know what backbiting is?" They said, "Allah and His Messenger know best." He said, "To mention your brother in a manner he dislikes." It was said, "What if my brother is as I say?" He said, "If he is as you said, you have backbitten him. If he is not as you said, you have slandered him." [Muslim]

1524. Abu Bakra reported that the Messenger of Allah, may Allah bless him and grant him peace, said in his khutba on the Day of Sacrifice during the Farewell Hajj, "Your blood, your property and your honour are sacred to you, like the sacredness of this day in this month in this city. Have I not conveyed it?" [Agreed upon]

1525. 'A'isha said, "I said to the Prophet, 'Such-and-such should be enough for you in respect of Safiyya.' (Some of the transmitters say that she meant her shortness.) He said, 'You have said something that, if it were mixed with the water of the ocean, would still pollute it!' [She said,] I said, 'I related something unpleasant about someone to him and he said, "I would not like to relate anything unpleasant about someone, even if I were to receive such-and-such a thing [for doing it]."'" [Abu Dawud and at-Tirmidhi]

1526. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When I ascended through the heavens, I passed by some people holding copper nails with which they were gouging their faces and chests. I said, 'Who are these, Jibril?' He said, 'Those are the people who consumed people's flesh and attacked their honour.'" [Abu Dawud]

1527. Abu Hurayra stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "The blood, honour and property of every Muslim is sacred for another Muslim." [Muslim]

255. Chapter: On the prohibition against listening to backbiting. The command that someone who hears backbiting should refute it or object to it being said. If he is unable to do that or the speaker does not accept his objection, then he should leave that gathering if he can.

Allah Almighty says, "When they hear worthless talk, they turn away from it," (28:55) and the Almighty says, "Those who turn away from worthless talk." (23:3) The Almighty says, "Hearing, sight and hearts will be questioned," (17:36) and the Almighty says, "When you see people engrossed in mockery of Our signs, turn away from them until they start to talk of other things. And if Shaytan should cause you to forget, once you remember, do not stay sitting with the wrongdoers." (6:68)

1528. Abu'd-Darda' reported that the Prophet, may Allah bless him and grant him peace, said, "On the Day of Rising Allah will defend from the Fire the face of anyone who defends the honour of his brother." [at-Tirmidhi]

1529. 'Itban ibn Malik said in the famous long hadith which was reported from him in the chapter on hope, "The Messenger of Allah, may Allah bless him and grant him peace, stood up to pray and said, 'Where is Malik ibn ad-Dukhshum?' A man said, 'That man is a hypocrite who does not love Allah and His Messenger.' The Prophet said, 'Do not say that. Do you not see that he has said, "There is no god but Allah," desiring by that only the face of Allah? Allah has forbidden the Fire for anyone who says "There is no god but Allah" desiring by that the face of Allah.'" [Agreed upon]

1530. Ka'b ibn Malik said in his long hadith about the story of his repentance which was given in the Chapter of Repentance, "While he was sitting among the people at Tabuk, the Prophet, may Allah bless him and grant him peace, said, 'What has Ka'b ibn Malik done? A man of the Banu Salima said, 'O Messenger of Allah, he has been held back by his two cloaks and self-conceit.' Mu'adh ibn Jabal said to him, 'What an evil thing to say! By Allah, Messenger of Allah, we only know good of him!' The Messenger of Allah, may Allah bless him and grant him peace, was silent." [Agreed upon]

256. Chapter: On what is permitted in talking about people

Know that talking about people is permitted for a sound legal reason which can only be realised by doing that. There are six reasons for which it is allowed:

1. Being a victim of injustice. The person who has been wronged is permitted to complain about that to the ruler or qadi or others in authority or those who have the power to rectify the injustice. He says, "So-and-so has wronged me."

2. Seeking help to alter something objectionable or to return someone who disobeys Allah to the correct path. He says to the one he hopes will remove what is objectionable (munkar), "So-and-so is doing such-and-such, so restrain him from it. That is allowed if his aim is to remove that objectionable. Otherwise it is forbidden.

3. Asking for a fatwa. He says to the mufti, "My father (brother, spouse or so-and-so) has wronged me by such-and-such. Can he do that? How can I be saved from it and obtain my right and remove the injustice?" This is permitted as it is legal argument, but it is better to be more circumspect and say, "What do you say about a man, person or spouse who does such-and-such?" Then he will obtain what he desires without mentioning him specifically, although it is nonetheless permitted to mention him specifically.

4. Warning the Muslims about evil and advising them. There are various forms of that. Part of that is invalidating the testimony of witnesses and transmitters. That is permitted by consensus. Indeed, it is mandatory because of need. Another instance is consultation about someone as a potential in-law, partner, keeper of a deposit or employee, or the like, or neighbour. Then the one consulted must not conceal his state and must mention his bad qualities with the aim of giving good advice. Another case is when someone sees someone learning fiqh frequenting an innovator or impious person to study with them and he fears that the student of fiqh will be harmed by that. Then he must give him good advice by explaining the person's situation, always provided that his intention is to give advice. This is something in which it is possible to err and the speaker may be moved by envy to do that and Shaytan confuses the matter for him so that he imagines that it is good advice. Another case is when someone has guardianship which he does not administer properly, either because he does not deal properly with it, or is impious or neglectful or the like. Then it is obliged to mention that to the one with general authority so that he can remove it and appoint someone

who will look after it properly, or in order that he knows that about him so that he can deal with him appropriately and not be deceived by him.

5. When someone is open about his impiety or innovation, like someone who drinks wine openly, oppresses people, imposes tolls on people and taxes property unjustly and engages in false matters. What he does openly is mentioned, but it is forbidden to mention other faults he has unless it is for another justifiable cause.

6. Recognition. When a person is known by a nickname, like al-A'mash (the blear-eyed), al-A'raj (the lame), al-Asamm (the deaf), and the like, it is permitted that they be known as that but it is forbidden to use it to deprecate them. It is better if there is another way of identifying the person.

These are six reasons which scholars mentioned and there is agreement on most of them. The evidence for that in sound hadiths is well-known.

1531. 'A'isha reported that a man asked permission to visit the Prophet, may Allah bless him and grant him peace, and he said, 'Give him permission. He is an evil brother of the tribe.'" [Agreed upon]

Al-Bukhari used it as a proof for the permissibility of speaking ill of the people of corruption and people of doubt.

1532. 'A'isha reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I do not think that so-and-so and so-and-so know anything about our deen." [al-Bukhari]

Al-Layth ibn Sa'd, one of the transmitters of this hadith, said, "These two men were among the hypocrites."

1533. Fatima bint Qays said, "I went to the Prophet, may Allah bless him and grant him peace, and said, 'Abu'l-Jahm and Mu'awiya have both proposed marriage to me.' The Messenger of Allah said, 'Mu'awiya is poor and without property. Abu'l-Jahm does not put down the staff from his shoulder.'" [Agreed upon]

In a version of Muslim, "As for Abu'l-Jahm, he beats women," which explains the transmission, "He does not put down the staff from his shoulder." It is also said to mean he travels a lot.

1534. Zayd ibn Arqam said, "We went out with the Messenger of Allah, may Allah bless him and grant him peace, on a journey during which the people suffered considerable hardship. 'Abdullah ibn Ubayy said, 'Do not spend on those who are with the Messenger of Allah so that they become disunited.' He said, 'When we return to Madina, the mightier will drive out the humbler from it.' I went to the Messenger of Allah and told him that and he sent for 'Abdullah ibn Ubayy who took a strong oath swearing that he had not said it. They said, 'Zayd has lied to the Messenger of Allah," and I felt great distress inside me because of what they had said until Allah Almighty sent down a confirmation (of what I had said): 'When the hypocrites come to you...' (63). Then the Messenger of Allah , may Allah bless him and grant him peace, invited them in order to ask forgiveness for them but they arrogantly turned their heads away." [Agreed upon]

1535. 'A'isha said, "Hind, the wife of Abu Sufyan, asked the Prophet, 'Abu Sufyan is miserly and does not give me enough for me and my children unless I take it from him without his knowledge.' He said, 'Take what is reasonably enough for you and your children.'" [Agreed upon]

257. Chapter: On the prohibition against slander, which is carrying tales between people in order to create trouble

Allah says, "A backbiter, slandermonger," (68:11) and He says, "He does not utter a single word without a watcher by him, pen in hand." (50:18)

1536. Hudhayfa reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A slanderer will not enter the Garden." [Agreed upon]

1537. Ibn 'Abbas reported that the Prophet, may Allah bless him and grant him peace, passed by two graves and said, "They are being punished and not for anything very great. One of them did not guard himself from urine and the other was involved in back-biting." [Agreed upon]

The scholars say the meaning of "not for anything very great" is as they claim.

1538. Ibn Mas'ud reported that the Prophet, may Allah bless him and grant him peace, said, "Shall I tell you what slander is? It is backbiting bandied about among people." [Muslim]

258. Chapter: On the prohibition against carrying tales and things that people have said to those in authority if there is no need for that, for instance, fear of corruption, etc.

Allah Almighty says, "Do not help one another to wrongdoing and enmity." (5:2)

1539. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "None of my Companions should convey to me anything bad about someone else. I want to come out to you with a clear heart." [Abu Dawud and at-Tirmidhi]

259. Chapter: on the censure of being two-faced

Allah Almighty says, "They try to conceal themselves from people, but they cannot conceal themselves from Allah. He is with them when they spend the night saying things which are not pleasing to Him. Allah encompasses everything they do." (W4:107;4:108)

1540. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "You will find people to be mines. The best of them in the Jahiliyya are the best of them in Islam when they have understanding. You will find the best of people in this business (of command) to be those who dislike it the most, and you will find the worst of people are the two-faced who come to these people with one face and those people with another face." [Agreed upon]

1541. Muhammad ibn Zayd said that some people said to his grandfather, 'Abdullah ibn 'Umar, "We visit our sultans and speak differently to them than we do when we leave them." He said, "In the time of the Messenger of Allah, may Allah bless him and grant him peace, we used to consider this hypocrisy." [al-Bukhari]

260. Chapter: On the prohibition against lying

Allah Almighty says, "Do not pursue what you have no knowledge of," (17:36) and the Almighty says, "He does not utter a single word without a watcher by him, pen in hand." (50:18)

1542. Ibn Mas'ud stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "Truthfulness leads to piety and piety leads to the Garden. A man should be truthful until he is written down as truthful with Allah. Lying leads to deviance and deviance leads to the Fire. A man will lie until he is written down as a liar with Allah." [Agreed upon]

1543. 'Abdullah ibn 'Amr is that the Prophet, may Allah bless him and grant him peace, said, "If anyone has four characteristics, he is a pure hypocrite, and if anyone has one of them, he has an aspect of hypocrisy until he gives it up: whenever he is trusted, he betrays his trust; whenever he speaks, he lies; when he makes an agreement, he breaks it; and when he quarrels, he deviates from the truth by speaking falsely." [Agreed upon]

1544. Ibn 'Abbas reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who relates a dream which he has not really had will have to tie a knot between two grains of barley and will not be able to do it. Anyone who listens to people talking when they do not want him to, will have molten lead poured into his ears on the Day of Rising. Anyone who makes an image will be punished and have to breath a spirit into it but will not be able to do it." [al-Bukhari]

1545. Ibn 'Umar reported said that the Prophet, may Allah bless him and grant him peace, said, "The worst of lies is when a man says his eyes have seen something which they have not seen." [al-Bukhari]

It means that he says he has dreamt what he did not dream.

1546. Samura ibn Jundub said, "The Messenger of Allah, may Allah bless him and grant him peace, would often say to his Companions, 'Who among you had a dream last night?' Then anyone who Allah willed would recount his dream. One morning he said to us, 'During the night two men came to me and said to me, "Come on!" So I went with them. We came to a man who was lying on his back while another man was standing over him with a stone which he dropped onto his head and crushed it. Then the stone rolled away from him and he went after the stone to retrieve it. When he returned to him, his head was whole again and had become as it had been in the first place. So he went back and hit him as he had done the first time. I said to them, "Glory be to Allah! Who are these two?" They said, "Go on! Go on!" We went on and came to a man lying on his back and there was another man standing over him with an iron hook. He went to one side of his face and cut open the side of his mouth until it reached the back of his neck and then his nostril to the back of his neck and his eye to the back of his neck. Then he moved to the other side and did the same thing as he had done to first side. When he finished that side, the first side had become whole again. Then he did the same thing all over again." He said, 'I said, "Glory be to Allah! Who are these two?" They said to me, "Go on! Go on!" and we went on until we came upon something like an oven.'" I think he said, "'In it was a babble and shouting. We looked down into it and it contained naked men and women. The flames would come at them from underneath, and when those flames reached them, they cried out. I said, "Who are they?" They said, "Go on! Go on!" and we went on until we came to a river.'" I think that he said, "'Red like blood. In the river there was a man swimming and on the bank of the river was a man who had many stones with him. When that swimmer swam and reached the one who had gathered the stones, he force his mouth open and make him swallow a stone. Then he would begin to swim and would come back to him again. Whenever he came back to him, he forced open his mouth and made him swallow a stone. I said to them, "Who are these two?" They said to me, "Go on! Go on!" and we went on until we came to a man with a repulsive appearance - or the most repulsive man you have ever seen. He was at a fire which he was kindling and which he was running around. I said to them, "Who is this?' They said to me, "Go on! Go on!" and we went on until we came to a green meadow with every type of spring flower in it. There was in the middle of the meadow a man so

tall that I could scarcely see his head, so high it was in the sky. Around the man were the greatest number of children I have ever seen. I said, "Who is this? Who are those?" They said to me, "Go on! Go on!" and we went on until we reached a huge tree and I have never seen any tree bigger or more beautiful than it. They said to me, "Climb it." We climbed it and came to a city built of gold and silver bricks. We came to the door of the city and asked for it to be opened and it was opened for us and we entered it. We were met by men half of whose physique was the most beautiful you have ever seen and the other half was the ugliest you have ever seen. The two said to them, "Go and plunge into that river." There was a wide river flowing there whose water was pure white. They went and jumped into it and when they returned to us, that evil had left them and they had the most beautiful form.' He said, 'They said to me, "This is the Garden of Eden, and that is your place." I raised my eyes upwards and there was a castle like a white cloud. They said to me, "This is your place." I said to them, "May Allah bless you, let me enter it." They said, "No, not now. But you will enter it." I said to them, "This night I have seen marvels, but what are these things which I have seen?'" They said to me, "We will tell you. The first man to whom you came whose head was being crushed with the stone is a man who memorised the Qur'an and then abandoned it and slept through the obligatory prayers. As for the man you came to whose jaw was split to his neck, whose nostril to his neck and whose eye to his neck, he was a man who went from his house and told lies which spread everywhere. As for the naked men and women who were in something like an oven, they were adulterers and adulteresses. The man you came to who was swimming in the river and being made to swallow stones used to consume usury. The man with the disagreeable appearance who was at the fire, kindling it and running around it was Malik, the guardian of Jahannam. The tall man in the meadow was Ibrahim. The children who were around him are all those who were born and died in the natural state. [The variant of al-Barqani has, 'born in the natural state.']'"

One of the Muslims asked, "Messenger of Allah, the children of the idolaters as well?" The Messenger of Allah said, "The children of the idolaters as well." '"As for the people who were half beautiful and half ugly, they are the people who mixed righteous actions with evil actions. Allah overlooked them."'" [al-Bukhari]

In one of the variants of al-Bukhari, "But in the night I dreamt that two men came to me and took me by the hand and brought me to the Holy Land." Then he mentioned it and said, "We went on until we came upon a hole like an oven. Its top was narrow and its bottom wide, and there was a fire kindled under it. When the flames flared up, the people were lifted until they were almost out and when it subsided, they returned into it. It contained naked men and women." In it is, "until we came to a river of blood in the middle of which there was a man standing together with another man carrying some stones in front of him. The man in the river came forward and when he tried to get out, the other man threw a stone into his mouth and he went back to where he had been before. Whenever he tried to get out, the other would throw a stone in his mouth and he would go back to where he had been before." In it is, "The two men made me climb the tree and took me into a house which was more beautiful than any I had ever seen. In it were some old men, young men, women and children." In it is, "As for the one you saw whose jaw was being torn open, he was liar who told lies that were relayed from him until they spread everywhere. So that is what will be done to him until the Day of Rising," and "The man you saw whose head was being crushed was someone to whom Allah had taught the Qur'an who used to sleep without reciting it at night and did not act by it during the day. That will be done to him until the Day of Rising." And, "The first house you entered was the house of the generality of believers. This house is the house of those killed fighting in the way of Allah. I am Jibril and this is Mika'il. Raise your head." I raised my head and above me was something like a cloud. They said, "This is your destined place." I said, "Let me enter my place." They said, "You still have some of your life left which has not been completed. If it were complete, you would have come to your place."

261. Chapter: On the clarification of what lying is permitted

Know that lying, even if it is basically forbidden, is permitted in certain cases with certain preconditions which I explained in the Kitab al-Adhkar. In brief, words are a means to ends. If any goal which is praiseworthy can be obtained without lying, then it is forbidden to lie in it. If it can only be obtained by lying, then it is permitted to lie. If the goal is permissible, then the lie is permissible, and if the goal is mandatory, then lying is mandatory. If a Muslim is hiding from a wrongdoer who wants to kill him or take his property which he has hidden and a man is asked about him, it is mandatory to lie to conceal him. The same is true if he has a deposit and a wrongdoer wants to take it: he must lie to conceal it. It is more circumspect for him to use allusion and to employ expressions which are not lies in themselves although they give a false impression. If he actually lies, it is not forbidden in such a case.

Scholars find the permission to lie in this case in the hadith of Umm Kulthum who heard the Messenger of Allah, may Allah bless him and grant him peace, say, "The one who puts things right between people and produces (or says) good is not a liar." [Agreed upon]

Muslim's variant adds, "Umm Kulthum said, "I did not hear him make an allowance regarding anything that people say except in three cases: in war, putting things right between people, and what a man says to his wife and a wife says to her husband.

262. Chapter: On the encouragement to verify what one says and relates

Allah Almighty says, "Do not pursue what you have no knowledge of," (17:36) and the Almighty says, "He does not utter a single word without a watcher by him, pen in hand." (50:18)

1547. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "It is enough of a lie for a man to talk about everything he hears." [Muslim]

1548. Samura reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who relates a hadith as coming from me while considering it a false report is one of the liars." [Muslim]

1549. Asma' reported that a woman said, "Messenger of Allah, I have a co-wife. Would it be a sin if I were to pretend to have received something from my husband which he has not given me?" The Prophet, may Allah bless him and grant him peace,said, "Anyone who pretends to have received something he has not been given is like someone who wears two spurious garments [i.e. someone who dresses up to give a false impression]." [Agreed upon]

263. Chapter: On the clarification of the severe prohibition against giving false witness

Allah says, "And have done with telling lies," (W22:28: 22:30) and the Almighty says, "Do not pursue what you have no knowledge of," (17:36) and the Almighty says, "He does not utter a single word without a watcher by him, pen in hand." (50:18) and the Almighty says, "Your Lord is always lying in wait." (89:14) The Almighty says, "Those who do not bear false witness." (25:72)

1550. Abu Bakr said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Shall I inform you of the greatest of wrong actions?' We said, 'Please do, Messenger of Allah!' He said, 'Associating with Allah, disobedience to parents.' He had been reclining and now sat up and said, 'And false witness.' He continued to repeat it until we said, 'I wish he would be quiet.'" [Agreed upon]

264. Chapter: On the prohibition against cursing a man or an animal

1551. Abu Zayd Thabit ibn ad-Dahhak al-Ansari, one of the people of the Pledge of Ridwan, said that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who deliberately swears a false oath that he will adopt another religion than Islam [if he is not telling the truth], it will be as he said. Anyone who kills himself with something, will be punished with that thing on the Day of Rising. An oath which is a man is incapable of fulfilling is not binding on him. Cursing a believer is like killing him." [Agreed upon]

1552. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is not fitting for a truthful man to be someone who curses." [Muslim]

1553. Abu'd-Darda' reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "People who curse will not be intercessors nor witnesses on the Day of Rising." [Muslim]

1554. Samura ibn Jundub reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not curse one another with Allah's curse or His anger or the Fire." [Abu Dawud and at-Tirmidhi]

1555. Ibn Mas'ud reported said that the Messenger of Allah, may Allah bless him and grant him peace, said, "A believer is not an attacker nor a curser nor someone obscene or abusive." [at-Tirmidhi]

1556. Abu'd-Darda' reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If a slave of Allah curses something, the curse rises to the heaven and the gates of heaven are locked against it. Then it falls to the earth and the gates of the earth are locked against it and then it goes to the right and to the left and when it does not find any entrance, it returns to that which was cursed if it deserves it. Otherwise it returns to the one who said it." [Abu Dawud]

1557. 'Imran ibn al-Husayn said, "On one of the journeys of the Messenger of Allah there was a woman of the Ansar on a she-camel. It was recalcitrant and she cursed it. The Messenger of Allah, may Allah bless him and grant him peace, heard that and said, 'Take off what is on it and let it go. It is cursed.'" 'Imran said, "It is as if I could see it now walking among the people and no one turned to it." [Muslim]

1558. Abu Barza Nadla ibn 'Ubayd al-Aslami said, "On one occasion a slavegirl was on a camel with some people's goods and she saw the Prophet, may Allah bless him and grant him peace. The mountains were hemming them in and she said, 'Move! O Allah, curse it!' The Prophet said, 'A she-camel bearing a curse will not accompany us.'" [Muslim]

The meaning of this hadith is unclear even if there is no unambiguity in it. What is meant is that that camel was forbidden to accompany them. It is not a prohibition against selling it, slaughtering it or riding it not in the company of the Prophet, may Allah bless him and grant him peace. All those uses are permitted and not forbidden with the sole exception of being in his company. Allah knows best.

265. Chapter: On the permission to curse some of those who rebel against Allah without specifying them

Allah Almighty says, "Allah's curse is on the wrongdoers," (11:18) and the Almighty says, "Between them a herald will proclaim, 'May the curse of Allah is on the wrongdoers." (7:44)

It is affirmed in the Sahih that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah has cursed anyone who joins hair together and the person asks for it to be joined, "Allah has cursed the one who consumes usury," "He has cursed those make images", "Allah has cursed the one who alters the borders of the land," "Allah curses the thief who steals an egg," 'Allah curses the one who curses his parents," and "Allah curses the one who sacrifices to other than Allah." He also said, "If someone innovates in it or shelters an innovator, the curse of Allah, the angels and all people is on him," and "O Allah, curse Ri'l, Dhakwan, 'Usayya: they have disobeyed Allah and His Messenger." (These were three Arabs tribes.) He said, "Allah has cursed the Jews who took the graves of their Prophets as mosques" and "Allah has cursed men who try to look like women and women who try to look like men."

All of these expressions are sound and some are in the Sahih collections of al-Bukhari and Muslim, and some of them are in one of the two collections. We simply indicated them here for the sake of brevity and most are mentioned in various chapters of this book.

266. Chapter: On the prohibition against abusing a Muslim without cause

Allah Almighty says, "And those who abuse believing men and woman, when they have not merited it, bear the weight of slander and clear wrongdoing." (33:58)

1559. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Insulting a Muslim is going off the path (fusuq) and killing him is disbelief." [Agreed upon]

1560. Abu Dharr stated that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "A man does not accuse another man of iniquity [fisq] or disbelief without that reverting to him if the other man does not have what is imputed to him." [al-Bukhari]

1561. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If people insult one another, the sin of what they say falls exclusively on the one of them who initiated it unless the one wronged exceeds the bounds." [Muslim]

1562. Abu Hurayra said, "A man who had drunk wine was brought to the Prophet, may Allah bless him and grant him peace, and he said, 'Beat him.'" Abu Hurayra said, "Some of us beat him with their hands and some beat him with sandals and some beat him with their garments. One of the people said, 'May Allah disgrace you!' He said, 'Do not say that. Do not help Shaytan with him.'". [al-Bukhari]

1563. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Anyone who falsely accuses his slave of fornication, will have the hadd-punishment carried out on him on the Day of Rising if the case is not as he said it was." [Agreed upon]

267. Chapter: On the prohibition against abusing the dead without cause and benefit in the Shari'a

That is cautioning against following his innovation, impiety and the like of that.

1564. 'A'isha reported that the Messenger of Allah , may Allah bless him and grant him peace, said, "Do not curse the dead. They have arrived at what they sent ahead." [al-Bukhari]

268. Chapter: On forbidding injury

Allah Almighty says, "And those who abuse believing men and woman, when they have not merited it, bear the weight of slander and clear wrongdoing." (33:58)

1565. 'Abdullah ibn 'Amr reported that the Prophet, may Allah bless him and grant him peace, said, "A Muslim is the one from whose tongue and hand the Muslims are safe. An emigrant (muhajir) is someone who abandons what Allah has forbidden." [Agreed upon]

1566. 'Abdullah ibn 'Amr ibn al-'As reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who wants to be far from the Fire and to enter the Garden must die believing in Allah and the Last Day, and should only give to other people what he would like to be given to himself." [Muslim]

269. Chapter: On forbidding mutual rancour, cutting one other off and mutual hostility

Allah says, "The believers are brothers" (49:10) and the Almighty says, "Humble to the believers, fierce to the unbelievers." (5:54) The Almighty says, "Muhammad is the Messenger of Allah; and those who are with him are fierce to the unbelievers, merciful to one another." (48:29)

1567. Anas reported that the Prophet, may Allah bless him and grant him peace, said, "Do not hate one another nor envy one another nor act in a hostile way towards one another nor cut one another off. Be slaves of Allah, brothers. It is not lawful for a Muslim to cut himself off from his brother for more than three days." [Agreed upon]

1568. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The gates of the Garden are opened on Mondays and Thursdays and every slave who does not associate anything with Allah is forgiven except the man between whom and his brother there is rancour. It is said, 'Wait until these two make it up! Wait until these two make it up!'" [Muslim]

One variant has, "Actions are presented every Thursday and Monday."

270. Chapter: On the prohibition against envy

Envy (hasad) is to wish that someone with a blessing should lose it, whether it is in the deen or this world. Allah Almighty says, "Or do they in fact envy other people for the bounty Allah has granted them?" (W4:43; H4:54) The hadith from Anas in the previous chapter deals with it.

1569. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Beware of envy. Envy devours good actions as fire devours wood." (or he said, "dry grass"). [Abu Dawud]

271. Chapter: On the prohibition against spying

Allah Almighty says, "And do not spy on one another," (49:12) and the Almighty says, "And those who abuse believing men and woman, when they have not merited it, bear the weight of slander and clear wrongdoing." (33:58)

1570. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Beware of suspicion. Suspicion is the falsest kind of speech. Do not spy or pry. Do not be rivals nor envy one another. Do not hate one another nor show enmity to one another. Be slaves of Allah, brothers, as you have been commanded to be. The Muslim is the brother of the Muslim. He does not wrong him nor disappoint him nor despise him. Godfearing is here," and he pointed to his chest. "It is enough evil for a man that he should despise his Muslim brother. The blood, honour and property of every Muslim is sacred to another Muslim. Allah does not look at your bodies nor your forms, but He looks at your hearts and your actions."

In one variant, "Do not envy one another nor hate one another nor spy nor pry nor bid against one another to raise the price and be slaves of Allah, brothers."

In one variant, "Do not cut one another off nor show enmity to one another. Do not hate one another nor envy one another. Be slaves of Allah, brothers.

In one variant, "Do not separate from one another nor should any of you sell against the sale of someone else." [Muslim has all of these variants and al-Bukhari has some.]

1571. Mu'awiya said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'If you seek out the faults of the Muslims, you will corrupt them, or are about to corrupt them.'" [Abu Dawud]

1572. Ibn Mas'ud reported that a man was brought to him and it was said to him, "This is so-and-so and he has drops of wine on his beard." He said, "We were forbidden to pry, but if something is clear to us, then we punish for it." [Abu Dawud]

272. Chapter: On the prohibition against having a bad opinion of the Muslims unnecessarily

Allah Almighty says, "O you who believe! Avoid most suspicion. Indeed some suspicion is a crime." (49:12)

1573. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Beware of suspicion. Suspicion is the falsest kind of speech." [Agreed upon]

273. Chapter: On forbidding against despising the Muslims

Allah Almighty says, "O you who believe! People should not ridicule others who may be better than themselves. Nor should any women ridicule other women who may be better than themselves. And do not find fault with one another or insult each other with derogatory nicknames. How evil it is to have a name for evil conduct after coming to belief! Those people who do not turn from it are wrongdoers." (49:11) And the Almighty says, "Woe to every faultfinding backbiter." (104:1)

1574. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is enough evil for a man to despise his brother Muslim." [Muslim]

1575. Ibn Mas'ud reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who has an atom's weight of pride in his heart will not enter the Garden!" A man said, "A man likes his garment to be good and his sandals to be good." He said, "Allah is beautiful and loves beauty. Pride is to disregard the truth and to despise people." [Muslim]

1576. Jundub ibn 'Abdullah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A man says, 'By Allah, Allah will never forgive so-and-so.' Allah, the Mighty and Majestic, says, 'Who is that who swears by Me that I will not forgive so-and so? I have forgiven him and your action has come to nothing." [Muslim]

274. Chapter: On the prohibition against gloating over a Muslim's misfortune

Allah Almighty says, "The believers are brothers" (49:10) and the Almighty says, "People who love to see filth being spread about concerning the believers, will have a painful penalty both in this life and in the Hereafter." (24:19)

1577. Wathila ibn al-Asqa' reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not delight in someone else's misfortune. Allah may have mercy on him and put you to the test." [at-Tirmidhi]

There is also the hadith transmitted from Abu Hurayra about spying which was already mentioned: "Every Muslim is sacred to another Muslim."

275. Chapter: On forbidding attacking someone's lineage

Allah Almighty says, "And those who abuse believing men and woman, when they have not merited it, bear the weight of slander and clear wrongdoing." (33:58)

1578. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Two things people do have disbelief in them: attacking lineage and wailing over the dead." [Muslim]

276. Chapter: On the prohibition against cheating and deceit

Allah Almighty says, "And those who abuse believing men and woman, when they have not merited it, bear the weight of slander and clear wrongdoing." (33:58)

1579. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who carries arms against us is not one of us. Anyone who cheats us is not one of us." [Muslim]

In one variant of his is that the Messenger of Allah, may Allah bless him and grant him peace, passed by a heap of grain and put his hand into it and his fingers came upon some dampness. He said, "Owner of this grain, what is this?" He said, "The rain caught it, Messenger of Allah." He said, "Why did you not put it on top of the heap so that the people could see it! Anyone who cheats us is not one of us."

1580. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not bid against each other in order to raise the price." [Agreed upon]

1581. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, forbade outbidding others merely in order to raise the price." [Agreed upon]

1582. Ibn 'Umar said that a man mentioned to the Prophet, may Allah bless him and grant him peace, that he was frequently deceived in business. He said, "When you buy, say, 'No cheating.'" [Agreed upon]

1583. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who corrupts a man's wife or slave is not one of us." [Abu Dawud]

277. Chapter: On forbidding treachery

Allah Almighty says, "O you who believe! Fulfil your contracts," (5:1) and the Almighty says, "Fulfil your contracts. Contracts will be asked about." (17:34)

1584. 'Abdullah ibn 'Amr reported that the Prophet, may Allah bless him and grant him peace, said, "If anyone has four characteristics, he is a pure hypocrite, and if anyone has one of them, he has an aspect of hypocrisy until he gives it up: whenever he is trusted, he betrays his trust; whenever he speaks, he lies; when he makes an agreement, he breaks it; and when he quarrels, he deviates from the truth, speaking falsely." [Agreed upon]

1585. Ibn Mas'ud, Ibn 'Umar and Anas said, "The Prophet, may Allah bless him and grant him peace, said, 'Every traitor will have a banner on the Day of Rising. It will announce, 'This is the treachery of so-and-so.'" [Agreed upon]

1586. Abu Mas'ud al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "Every traitor will have a banner behind him on the Day of Rising which will be raised over him according to the extent of his treachery. There is no traitor whose treachery is greater than a people's ruler." [Muslim]

1587. Abu Hurayra reported the Prophet, may Allah bless him and grant him peace, who said, "Allah Almighty said, 'I will be the antagonist of three people on the Day of Rising: a man who makes a covenant in My name and then betrays it, a man who sells a free man and then consumes the money he gets for him, and a man who hires an employee and gets full work from him and then does not pay him his wages.'" [al-Bukhari]

278. Chapter: On the prohibition against using a gift to cause a sense of indebtedness

Allah Almighty says, "You who believe! Do not nullify your sadaqa by demands for gratitude or insulting words," (W:263; H2:264) and the Almighty says, "Those who spend their wealth in the Way of Allah, and then do not follow what they have spent by demands for gratitude or insulting words" (W2:261; H2:262)

1588. Abu Dharr reported that the Prophet, may Allah bless him and grant him peace, said, "There are three people that Allah will not speak to nor look at nor purify on the Day of Rising, and they will have a painful punishment." Abu Dharr said, "The Messenger of Allah, may Allah bless him and grant him peace, said it three times." Abu Dharr said, "They are ruined and have lost! Who are they, Messenger of Allah?" He said, "Someone who lets his garment hang down out of pride, someone who makes people indebted to him through doing them favours and someone who tries to sell his goods by making false oaths." [Muslim]

One of Muslim's variants has, "Lets his wrapper hang down."

279. Chapter: On the prohibition against boastfulness and arrogance

Allah says, "So do not claim purity for yourselves. He knows best those who have fear of Him," (W53:31; H53:32) and the Almighty says, "There is only something against those who wrong people and act as tyrants in the earth without any right. Such people will have a painful punishment." (W42:39: H42:42)

1589. 'Iyad ibn Himar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty has revealed to me that you should be humble in such a way that no one is either overbearing or boastful towards another person." [Muslim]

1590. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When a man says, 'The people are destroyed,' then he is of all of them, the most destroyed.'" [Muslim]

This prohibition is when the person says this out of arrogance and to demean the people and show his elevation over them. This is what is unlawful. If he says it because of the lack of practice of the deen which he sees in people and says it out of sorrow for them and for the deen, there is no harm in it. That is the explanation of the scholars. The notable scholars who said that include Malik ibn Anas, al-Khattabi, al-Humaydi and others. I dealt with it in Kitab al-Adhkar.

280. Chapter: On forbidding Muslims disassociating themselves from one another for more than three days except in the cause of an innovation or clear iniquity or the like

Allah Almighty says, "The believers are brothers, so make peace between your brothers" (49:10) and the Almighty says, "Do not help each other to wrongdoing and enmity." (5:2)

1591. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not cut one another off nor have enmity and hatred towards one another. Be slaves of Allah, brothers. It is not lawful for a Muslim to cut himself off from his brother for more than three days." [Agreed upon]

1592. Abu Ayyub reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is not lawful for a Muslim to cut himself off from his brother for more than three nights so that when they meet this one turns aside and that one turns aside. The best of them is the one who greets the other first." [Agreed upon]

1593. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Actions are presented every Monday and Thursday, and Allah then forgives every man who does not associate anything with Him except for a man who has rancour for his brother. He says, 'Wait until these two make it up!'" [Muslim]

1594. Jabir said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Shaytan has despaired of being worshipped in the Arabian peninsula by those who do the prayer, but he does sow discord between them." [Muslim]

1595. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is not lawful for a Muslim to separate from his brother for more than three days. Anyone who separates himself for more than three days and then dies will enter the Fire." [Abu Dawud]

1596. Abu Khirash Hadrad ibn Abi Hadrad al-Aslami, also called as-Sulami, the Companion, heard the Prophet, may Allah bless him and grant him peace, say, "Anyone who separates himself from his brother for a year, it is as if he had shed his blood." [Abu Dawud]

1597. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is not lawful for a believer to separate from a believer for more than three days. If it goes beyond three and he meets him, he should greet him. If he returns the greeting, they share in the reward. If he does not return it, he returns with the sin. A Muslim is someone who rejects separation." [Abu Dawud]

Abu Dawud said, "When the separation is for the sake of Allah, none of this applies."

281. Chapter: On the prohibition against two people conversing to the exclusion of a third without his permission except in case of need. It is the same if two people speak in a language which he does not understand.

Allah Almighty says, "Conferring in secret is from Shaytan." (58:10)

1598. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When there are three together, two should not speak privately to the exclusion of the third." [Agreed upon]

Abu Dawud related it and added that Abu Salih said, "I asked Ibn 'Umar, 'What about four?' He replied. 'It will not harm you.'"

Malik reported in al-Muwatta' that 'Abdullah ibn Dinar said, "'Abdullah ibn 'Umar and I were at the house of Khalid ibn 'Uqba who was away at the market. A man came who wanted to speak to 'Abdullah ibn Umar and I was the only other person present. 'Abdullah ibn Umar called another man so that we were four and said to me and the man whom he had called, 'Go a little way off together because I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Two should not converse to the exclusion of a third." ' "

1599. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you are three together, two should not speak together privately apart from the other one until you come together with other people because that might upset him." [Agreed upon]

282. Chapter: On the prohibition against cruelty to a slave, animal, woman, or child without legitimate reason

Allah Almighty says, "Worship Allah and do not associate anything with Him. Be good to your parents and relatives and to orphans and the very poor, and to neighbours who are related to you and neighbours who are not related to you, and to companions and travellers and your slaves. Allah does not love anyone vain or boastful." (4:36)

1600. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A woman was punished on account of a cat which she shut up until it died and she entered the Fire. She neither fed it nor gave it anything to drink when she confined it nor did she allow it to eat the earth's rodents and insects." [Agreed upon]

1601. Ibn 'Umar reported that he passed by two lads from Quraysh who had set up a bird and were shooting at it. When they saw Ibn 'Umar, they ran off. Ibn 'Umar said, "Who did this? May Allah curse whoever did this. The Messenger of Allah, may Allah bless him and grant him peace, cursed people who used a live creature as a target." [Agreed upon]

1602. Anas said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade tying up animals so that they could be shot at and killed." [Agreed upon]

1603. Abu 'Ali Suwayd ibn Muqarrin said, "I was one of seven brothers of the Banu Muqarrin and we only had one servant. The youngest of us slapped her and the Messenger of Allah, may Allah bless him and grant him peace, ordered us to set her free." [Muslim]

1604. Abu Mas'ud al-Badri said, "I was beating a slave with a whip when I heard a voice behind me saying, 'Know, Abu Mas'ud...' I could not make out the voice due to my anger. Then, when he drew near me, there was the Messenger of Allah, may Allah bless him and grant him peace, and he was saying, 'Know, Abu Mas'ud, that Allah has given you power over this slave.' I said, 'I will never beat a slave after this.'"

In one variant, "The whip fell from his hands out of awe of him."

In one variant, "I said, 'Messenger of Allah, he is free for the sake of Allah Almighty.' He said, 'If you had not done that, the Fire would have burned you,' or 'the Fire would have touched you.'" [Muslim]

1605. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "Whoever strikes or slaps a slave of his punishing him for something he did not do, his reparation is to set him free." [Muslim]

1606. Hisham ibn Hakim ibn Hizam reported that in Syria he passed by some of the Nabatean peasants who had been made to stand in the sun with oil poured on their heads. He said, "What is this?" He was told, "They are being punished on account of the land-tax." (One variant has, "They have been imprisoned on account of the jizya-tax.") Hisham said, "I testify that I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Allah will punish those who torture people in this world.'" He went to the amir and told him and he commanded that they be released. [Muslim]

1607. Ibn 'Abbas said, "The Messenger of Allah, may Allah bless him and grant him peace, saw a donkey with a branded face and he disliked it." Ibn 'Abbas said, "By Allah, I do not brand except as far away from the face as possible." He commanded that his donkey should be branded on its haunches. He was the first to brand on the haunches. [Muslim]

1608. Ibn 'Abbas reported that a donkey which had been branded on its face passed by the Prophet, may Allah bless him and grant him peace. He said, "May Allah curse whoever branded it." [Muslim]

A variant of Muslim also has, "The Prophet, may Allah bless him and grant him peace, forbade striking in the face and branding on the face."

283. Chapter: On forbidding punishing with fire any live creature, even an ant

1609. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, sent us out on an expedition and said, 'If you meet so-and-so and so-and-so - two men of Quraysh whom he named - then burn them with fire.' We came to him to say good-bye and when we wanted to leave, the Messenger of Allah , may Allah bless him and grant him peace, said, 'I ordered you to burn so-and-so and so-and-so with fire. Only Allah punishes by fire. If you come across them, then kill them.'" [al-Bukhari]

1610. Ibn Mas'ud said, "We were with the Messenger of Allah, may Allah bless him and grant him peace, on a journey and he went to relieve himself. We saw a red bird with two chicks and took the chicks. The red bird came and began to flap its wings. The Prophet, may Allah bless him and grant him peace, came back and said, 'Who has distressed this bird by taking its young? Return her young to her.' He saw an ant hill which we had set alight. He said, 'Who has set fire to this?' We replied, 'We did.' He said, 'Only the Lord of the Fire should punish with fire.'" [Abu Dawud]

284. Chapter: On forbidding the rich person to procrastinate paying what he owes

Allah says, "Allah commands you to return to their owners the things you hold on trust," (W4:57; H4:58) and the Almighty says, "If you leave things on trust with another, let the one who is trusted must deliver up his trust." (2:283)

1611. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The procrastination of a rich man is injustice. If the debt of one of you is owed is transferred for payment to a rich man, he should accept the transfer." [Agreed upon]

285. Chapter: On it being disliked for a man to take back his gift whether he has handed it over to the other person or not, and on the gift given to his son, whether it has been handed over or not. On it being disliked to purchase something which he had given as sadaqa, paid as zakat or in expiation from the one to whom he gave it, but there is no objection to him buying it from a third party

1612. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Someone who takes back a gift is like a dog returning to its own vomit." [Agreed upon]

1613. 'Umar ibn al-Khattab said, "I gave away (a mount) a horse in the way of Allah and the person who had it did not look after it properly. I wanted to buy it back and thought that he would sell it cheaply. I asked the Prophet, may Allah bless him and grant him peace, and he said, 'Do not buy it nor take back your sadaqa even if he were to give it to you for a dirham. The one who takes back his sadaqa is like the one who swallows his own vomit.'" [Agreed upon]

286. Chapter: On stressing the inviolability of an orphan's property

Allah Almighty says, "People who consume the property of orphans wrongfully consume nothing in their bellies except Fire. They will roast in a Searing Blaze!" (W4:9; H4:10) and the Almighty says, "And that you do not go near the property of orphans Š except in a good way." (W6:153; H6:152) The Almighty says, "They will ask you about the property of orphans. Say, 'Managing it in their best interests is best.' If you mix your property with theirs, they are your brothers. Allah knows a squanderer from a good manager." (W2:218; H2:220)

1614. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Avoid the seven fatal sins." They said, "Messenger of Allah, what are they?" He said, "Associating with Allah, sorcery, killing a soul which Allah has forbidden, except by legal right, consuming usury, consuming the property of an orphan, fleeing on the day of battle and slandering unthinking chaste believing women." [Agreed upon]

287. Chapter: On the stern prohibition of usury

Allah Almighty says, "Those who practise usury will not rise from the grave except as someone driven mad by Shaytan's touch. That is because they say, 'Trade is the same as usury.' But Allah has permitted trade and He has forbidden usury. Whoever is given a warning by his Lord and then desists, can keep what he received in the past and his affair is up to Allah. But all who return to it will be the Companions of the Fire, remaining in it timelessly, forever. Allah obliterates usury but makes sadaqa grow in value!" to His words "O you who believe! Show fear of Allah and forgo any remaining usury." (W2:274-277; H2:275-278)

1615. Ibn Mas'ud said, "The Messenger of Allah, may Allah bless him and grant him peace, cursed those who take usury and those who pay it." [Muslim]

At-Tirmidhi added, "And the witnesses to it and those who write it down."

288. Chapter: On forbidding showing-off

Allah Almighty says, "They were only ordered to worship Allah, making their deen sincerely His as people of pure natural faith," (98:5) and the Almighty says, "Do not nullify your sadaqa by demands for gratitude or insulting words, like him who spends his wealth, showing off to people." (W2:263; H2:264) The Almighty says, "Showing off to people, and only remembering Allah a very little." (W4:141; H4:142)

1616. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Allah Almighty says, "Of all those to whom association is attributed, I am the furthest removed from what is associated with Me. Anyone who does an action in which he associates other than Me with Me, I abandon him and what he associates."'" [Muslim]

1617. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The first of people to be judged on the Day of Rising will be a man who was martyred. He will be brought and will be informed of the blessings he had and will acknowledge them. Allah will say, "What did you do with them?" He will say, "I fought for You until I was martyred." Allah will say, "You lie. Rather you fought so it would be said, 'A bold man!' And so it was said." Then the command will be given and he will be dragged on his face until he is thrown into the Fire. There will also be a man who studied knowledge and taught it and recited the Qur'an. He will be brought and informed of his blessings which he will acknowledge. Allah will say, "What did you do with them?" He will say, "I studied knowledge and taught it and I recited the Qur'an for You." He will say, "You lie. Rather you studied so that it would be said, 'A scholar!' and you recited so that it would be said, 'He is a reciter!' And so it was said." Then the command will be given and he will be dragged on his face until he is thrown into the Fire. There will also be a man to whom Allah gave a lot of wealth and all sorts of property. He will be brought and informed of his blessings which he will acknowledge. Allah will say, "What did you do with them?" He will say, "There was no path in which You like spending to be done but that I spent in it for You." He will say, "You lie. Rather you did it so that it would be said, 'He is generous.' and so it was said." Then the command will be given and he will be dragged on his face until he is thrown into the Fire.'" [Muslim]

1618. Ibn 'Umar stated that some people said to him, "We visit our sultans and speak differently to them than we do when we leave them." Ibn 'Umar said, "In the time of the Messenger of Allah, may Allah bless him and grant him peace, we used to consider this hypocrisy." [al-Bukhari]

1619. Jundub ibn 'Abdullah ibn Sufyan said that the Prophet, may Allah bless him and grant him peace, said, "Whoever wants his action to be known, Allah will make him known [i.e. on the Day of Rising], and whoever wants to be seen, Allah will make him seen [then]." [Agreed upon]

1620. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who learns knowledge which should be learned for the sake of Allah, the Mighty and Majestic, only to obtain by it goods of this world, will not experience the scent of the Garden on the Day of Rising." [Abu Dawud]

289. Chapter: What might be considered showing-off, but which is not actually showing-off

1621. Abu Dharr said, "The Messenger of Allah, may Allah bless him and grant him peace, was asked, 'What do you think of a man who does a good action and people praise him for it?' He replied, 'That is the immediate good news of the believer.'" [Muslim]

290. Chapter: On forbidding looking at unrelated women and handsome youths without a legitimate reason

Allah says, "Say to the believing men that they should lower their eyes," (24:30) and He says, "Hearing, sight and hearts will all be questioned." (17:36) Allah says, "He knows the eyes,' deceit and what people's breasts conceal," (40:19) and He says, "Your Lord is always lying in wait." (89:14)

1622. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Prescribed for the son of Adam is his portion of adultery which he must inevitably acquire. The adultery of the eyes is the glance. The adultery of the ears is listening. The adultery of the tongue is speech. The adultery of the hand is the grasp. The adultery of the foot is the step. The heart yearns and desires. The genitals either confirm this or deny it." [Agreed upon]

1623. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "Beware of sitting in the roadways." They said, "Messenger of Allah. we must have places where we can sit and talk together." The Messenger of Allah, may Allah bless him and grant him peace, said, "If you must sit there, then give the roadway its rights." They asked, "What are the rights of the roadway, Messenger of Allah?" He said, "Lowering the eye, refraining from causing annoyance, returning the greeting, commanding the right and forbidding the wrong." [Agreed upon]

1624. Abu Talha Zayd ibn Sahl said, "We were sitting in the area in front of the house, talking there, when the Messenger of Allah, may Allah bless him and grant him peace, came and stood over us and said, 'What have you to do with roadside gatherings. Avoid roadside gatherings!' We said, 'We have only sat down to do something which has no harm in it. We were merely conferring and conversing.' He said. 'If you must do it, then give it the rights which are due to it: lowering the eyes, returning the greeting and speaking well.'" [Muslim]

1625. Jarir said, "I asked the Messenger of Allah, may Allah bless him and grant him peace, about the unintentional glance. He said, 'Avert your eyes.'" [Muslim]

1626. Umm Salama said, "I was with the Messenger of Allah, may Allah bless him and grant him peace, when Maymuna was with him. Ibn Umm Maktum came, and that was after we had been commanded to veil ourselves. The Prophet, may Allah bless him and grant him peace, said, 'Veil yourselves from him.' We said, 'But Messenger of Allah, is he not blind and therefore not able to see us or recognise us?' The Prophet, may Allah bless him and grant him peace, said, 'Are you two blind? Do you not see him?'" [Abu Dawud and at-Tirmidhi]

1627. Abu Sa'id reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A man should not look at another man's private parts nor a woman at another woman's private parts. Two men should not lie naked under the same cover nor two women under the same cover." [Muslim]

291. Chapter: On the prohibition against being alone with an unrelated woman

Allah Almighty says, "When you ask his wives for something ask them from behind a screen." (33:53)

1628. 'Uqba ibn 'Amir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Beware of visiting women!" A man of the Ansar said, "What do you think about in-laws?" He said, "In-laws are death!" [Agreed upon]

1629. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "None of you should be on your own with a woman unless there is a close relative of hers present (dhu mahram)." [Agreed upon]

1630. Burayda reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The inviolability of the women of those doing jihad with respect to those who stay behind is like the inviolability of your mothers. Any man who stays behind looking after the family of one of the fighters and then betrays him in respect of them, will have to stand before him on the Day of Rising and he will take from him any of his good actions he wishes until he is satisfied." Then the Messenger of Allah , may Allah bless him and grant him peace, turned to us and said, "What do you think about that!'" [Muslim]

292. Chapter: On forbidding men trying to look like women and women trying to look like men in clothing, movements, etc.

1631. Ibn 'Abbas said, "The Messenger of Allah, may Allah bless him and grant him peace, cursed effeminate men and masculine women."

In one variant, "The Messenger of Allah cursed men who made themselves look like women and women who made themselves look like men." [al-Bukhari]

1632. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, cursed any man who wears women's clothes and any woman who wears men's clothes." [Abu Dawud]

1633. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There are two categories among the people of the Fire that I have not seen: a people who have whips like the tails of cattle with which they beat people, and women who are both dressed and naked, who are deviant and make others deviant. Their heads resemble the humps of Bactrian camels. They will not enter the Garden nor even smell its scent, and its scent can be discerned at such-and-such a distance." [Muslim]

The meaning of "dressed" is having Allah's blessing and "naked" is lacking thankfulness for it. It is said that it means that they cover part of their body and expose part of it to display their beauty. It is said that they wear thin garments which show the body, "Deviant" means that they decline to obey Allah and what they are commanded to guard. "Making others deviant" means that they teach others to behave like them. It is said that "deviant" actually means to walk in a conceited manner, swinging the shoulders. It is also said that it refers to hairstyle used by prostitutes. "Their heads resemble the humps of Bactrian camels" refers to making them large by turbans and the like."

293. Chapter: On the prohibition against being like Shaytan and the unbelievers

1634. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not eat with the left hand. Shaytan eats and drinks with the left hand." [Muslim]

1635. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "None of you should eat with his left hand nor drink with it. Shaytan eats with his left hand and drinks with it." [Muslim]

1636. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The Jews and Christians do not dye, so do the opposite of them." [Agreed upon]

What is meant is dyeing white hair and the beard yellow or red, Black is forbidden as will be mentioned.

294. Chapter: On the prohibition against a man or woman dyeing their hair black

1637. Jabir said, "Abu Quhafa, the father of Abu Bakr as-Siddiq, was brought on the day of the conquest of Makka with his head and beard pure white. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Change this, but avoid black.'" [Muslim]

295. Chapter: On the prohibition against shaving only part of the head and the permission for a man, but not a woman to shave it all

1638. Ibn 'Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade shaving part of the head." [Agreed upon]

1639. Ibn 'Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, saw a boy who had shaved part of his hair and left part of it and he forbade that, saying, 'Shave it all or leave it all.'" [Abu Dawud]

1640. 'Abdullah ibn Ja'far reported that the Prophet, may Allah bless him and grant him peace, delayed going to the family of Ja'far for three days and then he came to them and said, "Do not weep for my brother after today.' Then he said, 'Summon my brother's children for me.' We were brought as if we were chicks. He said, 'Call a barber for me.' He instructed him to shave our heads." [Abu Dawud]

1641. 'Ali said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade a woman to shave her head." [an-Nasa'i]

296. Chapter: On forbidding joining on false hair, tattooing, and filing the teeth

Allah Almighty says, "What they call on apart from Him are female idols. What they call on is an arrogant shaytan whom Allah has cursed. He said, 'I will take a certain fixed proportion of Your slaves. I will lead them astray and fill them with false hopes. I will command them and they will cut off cattle's ears. I will command them and they will change Allah's creation.'" (W4:116-118; H4:117-118)

1642. Asma' reported that a woman asked the Prophet, may Allah bless him and grant him peace, "O Messenger of Allah, my daughter was afflicted by measles and her hair fell out. I have given her in marriage, can I join on other hair to hers?" He said, "Allah has cursed anyone who joins hair together and the person to whose hair it is joined." [Agreed upon]

One variant has, "The woman who joins hair and the woman who asks for it to be done."

The like of it is related from 'A'isha. [Agreed upon]

1643. Humayd ibn 'Abdu'r-Rahman reported that he heard Mu'awiya on the minbar in the year when he made pilgrimage. He took a bunch of hair which was in the hand of a guard and said, "O people of Madina! Where are your men of knowledge? I heard the Prophet, may Allah bless him and grant him peace, forbid the like of this and say, 'The tribe of Israel was destroyed when their women adopted this.'" [Agreed upon]

1644. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, cursed anyone who joins hair together and the person asks for it to be joined, and the tattooer and the woman who is tattooed. [Agreed upon]

1645. Ibn Mas'ud said, "Allah curses women who tattoo and are tattoed, women who pluck their eyebrows, and women who file their teeth to make gaps for beauty, altering Allah's creation!" A woman spoke to him about that and he said, "Why should I not curse those the Messenger of Allah, may Allah bless him and grant him peace, cursed when that is in the Book of Allah? Allah Almighty says, 'So take what the Messenger assigns to you, and deny yourselves that which he withholds from you.' (59:7)" [Agreed upon]

297. Chapter: On the prohibition against plucking out white hair from the beard and head, and against a young man plucking out the hair of his beard when it first appears

1646. 'Amr ibn Shu'ayb reported from his grandfather that the Prophet, may Allah bless him and grant him peace, said, "Do not pluck out white hair. It will be the light of a Muslim on the Day of Rising." [at-Tirmidhi]

1647. 'A'isha reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who does an action which we have not commanded will be rejected." [Muslim]

298. Chapter: On it being disliked to clean oneself in the lavatory with the right hand and to touch the genitals with the right hand for no reason

1648. Abu Qatada reported that the Prophet, may Allah bless him and grant him peace, said, "When one of you urinates, he should not hold his private part with his right hand nor should he cleanse with his right hand, and he should not breathe into a (drinking) vessel." [Agreed upon]

299. Chapter: On it being disliked to walk in only one shoe or sock for no reason, and on it being disliked to put on shoes and socks while standing for no reason

1649. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "None of you should walk wearing only one sandal. You should wear both of them or leave both of them off." [Agreed upon]

In one variant, "Or take them both off."

1650. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'When the strap of the sandal of one of you breaks, he should not walk wearing the other until he has mended it.'" [Muslim]

1651. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, forbade a man to do up his sandals standing up. [Abu Dawud]

300. Chapter: On the prohibition against leaving a fire and the like burning, whether in a lamp or anything else, when going to sleep

1652. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "Do not leave fire burning in your houses when you sleep." [Agreed upon]

1653. Abu Musa said, "A house burned down with its inhabitants in Madina one night and when the Messenger of Allah, may Allah bless him and grant him peace, was informed about it, he said, 'Fire is an enemy to you. When you go to sleep, put it out.'" [Agreed upon]

1654. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Cover up containers and tie up water-skins. Lock the door and put out the lamp. Shaytan does not open up a water-container, open a door nor remove a cover. If one of you can find nothing except a piece of food to place over his container together with mentioning Allah's name, he should do that. A mouse can set a house alight around its inhabitants." [Muslim]

301. Chapter: On the prohibition of affectation, which are words and actions which are without benefit

Allah Almighty says, "Say, 'I do not ask you for any wage for it, for am I a man of false pretensions." (38:86)

1655. Ibn 'Umar said, "We were forbidden affectation." [al-Bukhari]

1656. Masruq said, "We visited 'Abdullah ibn Mas'ud and he said, 'O people! Whoever knows something should say it. Whoever does not know, should say, "Allah knows best." Part of knowledge is that you say about what you do not know, "Allah knows best." Allah Almighty said to His Prophet, may Allah bless him and grant him peace, "Say, 'I do not ask you for any wage for it, for am I a man of false pretensions." (38:86)'" [al-Bukhari]

302. Chapter: On forbidding wailing over the dead, slapping the cheeks, tearing the shirt, pulling out the hair and shaving it, and against praying for destruction

1657. 'Umar ibn al-Khattab said, "The dead person is punished in his grave for the wailing done over him." [Agreed upon]

1658. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Someone who strikes his cheeks, tears his garments and calls out the cries of the Jahiliyya is not one of us." [Agreed upon]

1659. Abu Burda said, "Abu Musa was ill and fainted. His head was in the lap of one of the women of his family and he was unable to reply to anything. When he came to, he said, 'I declare myself free of those from whom the Messenger of Allah, may Allah bless him and grant him peace, declared himself free.' The Messenger of Allah declared himself free from women who slap their faces, shave their heads and tear their clothes." [Agreed upon]

1660. al-Mughira ibn Shu'ba said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Anyone who is wailed over is punished by the wailing over him on the Day of Rising.'" [Agreed upon]

1661. Umm 'Atiyya Nusayba said, "At the time of the oath of allegiance, the Prophet, may Allah bless him and grant him peace, imposed on us that we should not wail." [Agreed upon]

1662. An-Nu'man ibn Bashir said, "'Abdullah ibn Rawaha fainted and his sister began to weep and say, 'What a paragon he was!' and this and that, repeating them. When he recovered consciousness, he said, 'You did not say anything without it being said to me, "Are you really like that?"'" [al-Bukhari]

1663. Ibn 'Umar said, "Sa'd ibn 'Ubada fell ill and the Prophet, may Allah bless him and grant him peace, came to visit him with 'Abdu'r-Rahman ibn 'Awf, Sa'd ibn Abi Waqqas and 'Abdullah ibn Mas'ud. When he arrived, he found him in a stupor and said, 'Has he died?' They said, 'No, Messenger of Allah.' The Prophet, may Allah bless him and grant him peace, wept. When the people saw the Prophet weeping, they wept. He said, 'Listen, Allah does not punish on account of the tears of the eyes nor for the grief of the heart, but he punishes or shows mercy on account of this,' and he pointed to his tongue.'" [Agreed upon]

1664. Abu Malik al-Ash'ari said, "The Messenger of Allah, may Allah bless him and grant him peace, said, "When someone who wails fails to repent before she dies, she will be raised up on the Day of Rising with trousers of tar and a mangy chemise." [Muslim]

1665. Usayd ibn Abi Usayd at-Tabi'i from one of the women who gave homage who said, "Among the things the Messenger of Allah, may Allah bless him and grant him peace, made us agree to regarding correct behaviour in respect of which we promised not to disobey him were not scratching our faces nor wailing nor tearing our shirts nor pulling out our hair." [Abu Dawud]

1666. Abu Musa reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is no one who dies whose mourners then stand and say, 'O chief! O master!' or similar things without two angels being delegated to him to prod him in the chest saying, "Were you really like that?'" [at-Tirmidhi]

1667. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Two things people do have disbelief in them: attacking lineage and wailing over the dead." [Muslim]

303. Chapter: The prohibition against going to soothsayers, astrologers, diviners and looking for omens

1668. 'A'isha said, "Some people asked the Messenger of Allah, may Allah bless him and grant him peace, about soothsayers, and he said, 'They have nothing.' They said, 'O Messenger of Allah, they tell us something about those of us who are alive and then it sometimes comes true.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'That is a word of truth which a jinn got hold of and then cast into the ear of his helper, but they mix a hundred lies with it.'" [Agreed upon]

In a variant of al-Bukhari, 'A'isha heard the Messenger of Allah, may Allah bless him and grant him peace, say, "The angels descend into the clouds mentioning something which has been decreed in heaven. Then Shaytan eavesdrops and hears it and then reveals it to the soothsayers. Along with it, they tell a hundred lies from themselves."

1669. Safiyya bint Abi 'Ubayd reported from one of the wives of the Prophet, from that the Prophet, may Allah bless him and grant him peace, said, "If anyone goes to a diviner and asks about something and believes it, his prayer will not be accepted for forty days." [Muslim]

1670. Qabisa ibn al-Mukhariq said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Divining, augury and taking omens from the flight of birds are part of idolatry.'" [Abu Dawud]

1671. Ibn 'Abbas said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Anyone who takes knowledge from the stars, takes a branch of sorcery and his sorcery increases according to the amount of knowledge he gains.'" [Abu Dawud]

1672. Mu'awiya ibn al-Hakam said, "I said, 'O Messenger of Allah, I was recently in the state of Jahiliyya and then Allah Almighty brought Islam, but there are still men among us who go to soothsayers.' He said, 'Do not go to them.' I said, "There are still men among us who look for omens.' He said, 'That is something which they find in their breasts. They should not be influenced by them.' I said, 'There are men among us who draw divining lines.' He said, 'One of the Prophets used to draw lines. Whoever has his lines coincide, that is that.'" [Muslim]

1673. Abu Mas'ud al-Badri reported that the Messenger of Allah forbade the proceeds from the sale of dogs, money earned through prostitution and the earnings of a soothsayer. [Agreed upon]

304. Chapter: On the prohibition against believing in bad omens

1674. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is no infection and there are no bad omens, although I am pleased by a good omen." They said, "What is a good omen?" He said, "A good word."[Agreed upon]

1675. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "There is no infection and there are no bad omens. If there is bad luck in anything, it is in houses, women and horses."[Agreed upon]

1676. Burayda said that the Prophet did not look for omens. [Abu Dawud]

1677. 'Urwa ibn 'Amir said, "Divination was mentioned in the presence of the Messenger of Allah, may Allah bless him and grant him peace. He said, "The best of it is omens, but they do not deter a Muslim. If one of you sees something he dislikes, he should say, 'O Allah, none but You can bring good things and none but You can repel evil things. There is no power nor strength except by You.'" [Abu Dawud]

305. Chapter: On the prohibition against depicting living creatures on rugs, stones, clothes, dirhams, cushions, dinars, pillows, etc. The prohibition against putting images on walls, curtains, turbans, clothes, etc. The command to efface images

1678. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Those who make images will be punished on the Day of Rising. They will be told, 'Bring to life what you have created.'" [Agreed upon]

1679. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, came from a journey and I had screened off a shelf of mine with a curtain which had some figures on it. When the Messenger of Allah, may Allah bless him and grant him peace, saw it, he ripped it down and his face changed colour. He said, ''A'isha, the people with the worst punishment with Allah on the Day of Rising will be those who make things like Allah's creation.'" She said, "So we cut it up and made one or two cushions from it." [Agreed upon]

1680. Ibn 'Abbas said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Everyone who makes images will have a soul appointed for him in the Fire for every image he made and it will punish him in the Fire.'" Ibn 'Abbas said, "If you must do it, then make trees or anything else which is inanimate." [Agreed upon]

1681. Ibn 'Abbas said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Anyone who makes an image in this world, will be obliged to breathe life into it on the Day of Rising, and he will never breathe life into it.'" [Agreed upon]

1682. Ibn Mas'ud said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Allah Almighty says, 'The people with the worst punishment on the Day of Rising will be those who made images."'" [Agreed upon]

1683. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Allah Almighty says, "Who does a greater wrong than someone who goes about creating in imitation of My creation? Let them see if they can create an ant or create a single grain or create a barley seed!"'" [Agreed upon]

1684. Abu Talha reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Angels do not enter a house in which there is a dog or an image." [Agreed upon]

1685. Ibn 'Umar said, "Jibril promised the Messenger of Allah, may Allah bless him and grant him peace, that he would come to him but he was slow in coming and that was hard on the Messenger of Allah, may Allah bless him and grant him peace. He went out and Jibril met him and he complained to him. He said, 'We do not enter a house in which there is a dog or an image." [al-Bukhari]

1686. 'A'isha said, "Jibril, peace be upon him, made an arrangement with the Messenger of Allah, may Allah bless him and grant him peace, for a time when he would come. That hour came but he did not come." She said, "He had a staff in his hand and cast it from his hand, saying, 'Neither does Allah break His promise nor do His Messengers." Then he turned round and there was a

puppy dog under his seat. He said, 'When did this dog come in?" I said, 'By Allah, I was not aware of it.' He commanded that it be taken out and then Jibril, peace be upon him, came to him and the Messenger of Allah, may Allah bless him and grant him peace, said, 'You made an arrangement with me and I sat waiting for you but you did not come.' He said, 'The dog which was in your house prevented me. We do not enter a house in which there is a dog or an image.'" [Muslim]

1687. Abu'l-Hayyaj Hayyan ibn Husayn said, "'Ali ibn Abi Talib said to me, 'Shall I send you with the same instructions with which the Messenger of Allah, may Allah bless him and grant him peace, sent me? Do not go past a picture without obliterating it nor an elevated grave without levelling it.'" [Muslim]

306. Chapter: The prohibition against keeping a dog except for hunting, herding or farming

1688. Ibn 'Umar said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'If anyone acquires a dog - except one for hunting or herding - his reward is decreased by two qirats every day.'" [Agreed upon]

1689. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Someone who keeps a dog loses a qirat of his actions every day - unless it is a farm dog or cattle dog.". [Agreed upon]

In a variant of Muslim, "If anyone acquires a dog which is not for hunting, herds or the earth, his reward is decreased by two qirats every day."

307. Chapter: On it being disliked to hang bells from camels and other animals, and it being disliked to be accompanied by a dog or bell in a journey

1690. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The angels do not keep the company of any group in which there is a dog or a bell." [Muslim]

1691. Abu Hurayra said, "Bells are the flutes of Shaytan." [Muslim]

308. Chapter: On it being disliked to ride a camel that eats dung. If it then eats pure fodder and its flesh is wholesome, then the dislike is removed

1692. Ibn 'Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade riding camels that eat dung." [Muslim]

309. Chapter: The prohibition against spitting in the mosque and the command to remove spit from it when it is found there. The command to keep the mosque free of impurities

1693. Anas reported that the Prophet, may Allah bless him and grant him peace, said, "Spitting in the mosque is a wrong action and its expiation is to bury it." [Agreed upon]

What is meant by burying it is to cover it with earth when the floor of the mosque consists of dirt, sand or the like. Abu'l-Mahasin ar-Ruyani, one of our companions, said in his book, al-Bahr, "It is said that what is meant by 'burying it' is to remove it from the mosque. If the mosque is paved or whitewashed and he rubs it with his shoe or something else as many ignorant people do, that

is not burying it. It is increasing the error and the amount of filth in the mosque. After that the person who did that should wipe it with a cloth or his hand or something else or wash it,"

1694. 'A'isha reported that the Messenger of Allah, may Allah bless him and grant him peace, saw some mucous, spittle or phlegm on the wall of the qibla and he scraped it off. [Agreed upon]

1695. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "These mosques are not a suitable place for any of this urine or filth. They are for remembrance of Allah Almighty and reciting the Qur'an," or as the Messenger of Allah said. [Muslim]

310. Chapter: On it being disliked to argue in the mosque or to raise voices there, announce a lost animal, buy and sell, rent and other transactions

1696. Abu Hurayra heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Anyone who hears a man asking about an animal he has lost in the mosque should say, 'May Allah not restore it to you. Mosques were not built for this." [Muslim]

1697. Abu Hurayra reported that Messenger of Allah, may Allah bless him and grant him peace, said, "When you see someone buying or selling in the mosque, then say, 'May Allah not give you any profit in your trading.' When you see someone asking there about a lost animal, then say, 'May Allah not restore it to you.'" [at-Tirmidhi]

1698. Burayda said that a man made an announcement in the mosque saying, "Who will find the red camel for me?' The Messenger of Allah, may Allah bless him and grant him peace, said, "May you not find it. The mosques were only built for what they were built for." [Muslim]

1699. 'Amr ibn Shu'ayb reported from his grandfather that the Messenger of Allah, may Allah bless him and grant him peace, forbade buying and selling in the mosque and for a lost animal to be asked about in it or for poetry to be recited in it." [Abu Dawud and at-Tirmidhi]

1700. As-Sa'ib ibn Yazid the Companion said, "Once when I was standing in the mosque, a man threw some stones at me. I looked and it was 'Umar ibn al-Khattab. He said, 'Go and bring those two men to me.' I brought them and he said, 'Who are you two?' or 'Where are you from?' They said, 'From the people of at-Ta'if.' He said, 'If you were from the people of this city, I would have punished you. You were raising your voices in the mosque of the Messenger of Allah.'" [al-Bukhari]

311. Chapter: On the prohibition against entering the mosque for the one who eats eating garlic, onions, leeks, and other things which have an objectionable smell until its smell departs, except in case of necessity

1701. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said during the expedition to Khaybar, "Anyone who eats any of this plant, i.e. garlic, should not come near our mosque." [Agreed upon]

In a variant of Muslim, "our mosques."

1702. Anas reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who has eaten any of this plant, should not come near us or pray with us." [Agreed upon]

1703. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who eats garlic and onions should keep away from us (or he said, "should keep away from our mosque") [Agreed upon]

1704. 'Umar ibn al-Khattab reported that on the Day of Jumu'a he gave an address in which he said, "Then you, O people, eat two plants which I only see as having a foul smell: onions and garlic. I saw that when Messenger of Allah, may Allah bless him and grant him peace, smelt them coming from a man in the mosque, he commanded him to go out, and he was taken out to al-Baqi'. Anyone who eats them should kill them through cooking." [Muslim]

312. Chapter: On it being disliked to sit with the legs up on the day of Jumu'a while the Imam was giving the khutba because that makes one sleepy and he will not miss properly to the khutba and he might break wudu'

1705. Mu'adh ibn Anas al-Juhani reported that the Prophet, may Allah bless him and grant him peace, forbade people to sit with their legs up against their chest on the day of Jumu'a while the Imam was giving the khutba." [Abu Dawud and at-Tirmidhi]

313. Chapter: When someone wants to sacrifice on the tenth of Dhu'l-Hijja, he is prohibited from cutting any of his hair or nails until he has sacrificed

1706. Umm Salama reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If anyone has an animal to sacrifice and the new moon of Dhu'l-Hijja comes, he should not cut his hair or nails until he has sacrificed." [Muslim]

314. Chapter: The prohibition against swearing by a creature like the Prophet, the Ka'ba, the angels, heaven, fathers, life, the spirit, the head, the life of the Sultan, the blessing of the Sultan, one's land, and trustworthiness. It is the strongest possible prohibition

1707. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "Allah Almighty forbids you to swear an oath by your fathers. If someone swears an oath, he should swear by Allah or be silent." [Agreed upon]

1708. 'Abdu'r-Rahman ibn Samura reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not swear by idols or by your fathers." [Muslim]

1709. Burayda reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who swears by trustworthiness is not one of us." [Abu Dawud]

1710. Burayda reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If anyone swears an oath saying, 'I am no longer a Muslim [if I am not speaking the truth],' if he is lying, it is as he said and if he is speaking the truth, he will not return to Islam unblemished." [Abu Dawud]

1711. Ibn 'Umar reported that he heard a man say, "No, by the Ka'ba." Ibn 'Umar said, "Do not swear by other than Allah. I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Anyone who swears by other than Allah has rejected - or associated.'" [at-Tirmidhi]

315. Chapter: On the strong prohibition against deliberate false oaths

1712. Ibn Mas'ud reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who swears an oath to get hold of some property belonging to a Muslim to which he has no right will meet Allah and find Him angry with him." Then the Messenger of Allah may Allah bless him and grant him peace, recited to us confirmation of this from the Book of Allah, the Mighty and Majestic, "Those Allah 's contract and their own oaths for a paltry price..." to the end of the ayat (3:77). [Agreed upon]

1713. Abu Umama Iyas ibn Tha'laba al-Harithi reported that the Messenger of Allah may Allah bless him and grant him peace, said, "If anyone cuts off the right of a Muslim man by an oath he makes, Allah has made the Fire mandatory for him and forbidden him the Garden.' A man said to him, 'Even if it is something insignificant, Messenger of Allah?' He said, 'Even if it is only a piece of arak-stick.'" [Muslim]

1714. 'Abdullah ibn 'Amr ibn al-'As reported that the Prophet may Allah bless him and grant him peace, said, "The major sins are: associating something else with Allah, disobedience to parents, murder and making false oaths." [al-Bukhari]

In one variant, a bedouin came to the Prophet, may Allah bless him and grant him peace, and said, "Messenger of Allah, what are the major sins?" He said, "Associating something else with Allah." He said, "Then what?" He said, "Making false oaths." I said, "What is a false oath." He said, "That by which the property of a Muslim man is misappropriated," meaning that someone lies in the oath.

316. Chapter: On the recommendation for someone who has sworn an oath and then sees something better than it to do what he swore he swore he would not do and expiate the oath

1715. 'Abdu'r-Rahman ibn Samura said, "The Messenger of Allah, may Allah bless him and grant him peace, told me, 'When you swear an oath [to do something] and you think that something else is better than it, then do the thing which is better and expiate your oath.'" [Agreed upon]

1716. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who swears an oath and then sees something better than it, should expiate his oath and do the thing which is better." [Muslim]

1717. Abu Musa reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "By Allah, if Allah wills, I will never make an oath and then see something better than it without doing expiation for my oath and doing the thing that is better." [Agreed upon]

1718. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "That one of you should persist in his oath in respect of his family is more sinful for you in the sight of Allah Almighty than him performing the expiation which Allah has prescribed for it." [Agreed upon]

317. Chapter: On minor oaths being of no consequence and not entailing expiation. That is what one says unintentionally like, "No, by Allah" and "Yes, by Allah."

Allah Almighty says, "Allah does not take you to task for your inadvertent oaths, but He will take you to task for oaths you make intentionally. The expiation in that case is to feed ten poor people with the average amount you feed your family, or to clothe them, or to free a slave. Anyone without the means to do so should fast three days. That is the expiation for breaking oaths when you have sworn them. Keep to your oaths." (W5:91; H5:89)

1719. 'A'isha said, "This ayat, 'Allah will not call you to account for what is futile in your oaths,' was sent down about when a man says, 'No, by Allah,' and 'Yes, by Allah.'"

318. Chapter: On it being disliked to use oaths when selling, even if it true

1720. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Making oaths hastens the sale of goods but eradicates the blessings.'" [Agreed upon]

1721. Abu Qatada reported that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Beware of making a lot of oaths in respect of sales. It hastens them and then wipes them out." [Muslim]

319. Chapter: On it being disliked for a man to ask by the Face of Allah for anything by the Garden and it being disliked to refuse the one who asks by Allah

1722. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not ask for anything by the Face of Allah except the Garden." [Abu Dawud]

1723. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Give refuge to anyone who seeks refuge by Allah. Give to anyone who asks by Allah. Respond to anyone who invites you. If anyone does something good for you, repay him. If you do not have the wherewithal to repay him, then pray for him until you think that you have repaid him." [Abu Dawud and an-Nasa'i]

320. Chapter: On forbidding that a Sultan be called Shahneshah because it means "the King of Kings" and only Allah is described as that

1724. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The most abased man in the sight of Allah, the Mighty and Majestic, is a man who calls himself, 'the King of Kings.'" [Agreed upon]

321. Chapter: On the prohibition against addressing an iniquitous person or innovator, as "master", etc.

1725. Burayda reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not call the hypocrite 'master'. Even if he is a master, you will anger your Lord, the Mighty and Majestic." [Abu Dawud]

322. Chapter: On it being disliked to curse fever

1726. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, visited Umm as-Sa'ib or Umm al-Musayyab and said, "What is wrong with you, Umm as-Sa'ib - or Umm al-Musayyab? Why are you shaking?' She said, "The fever, may Allah not bless it.' He said, "Do not curse the fever. It removes the errors of the son of Adam as bellows remove the dross of iron." [Muslim]

323. Chapter: The prohibition against cursing the wind, and what one says when it blows

1727. Abu'l-Mundhir Ubayy ibn Ka'b said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Do not curse the wind. If you dislike what you see of it, then say, "O Allah, we ask You for the good of this wind and the good of what is in it and the good of what it is ordered to do. We seek refuge with You from the evil of this wind and the evil of what is in it and the evil of what it is ordered to do."'" [at-Tirmidhi]

1728. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The wind is from the mercy of Allah. It brings mercy and brings punishment. When you see it, do not curse it. Ask Allah for its good and seek refuge in Allah from its evil." [Abu Dawud]

1729. 'A'isha said, "When the wind was strong, the Prophet, may Allah bless him and grant him peace, used to say, 'O Allah, I ask You for its good and the good of what is in it and the good of what is brought by it, and I seek refuge with You from its evil and the evil of what is in it and the evil of what is brought by it.'" [Muslim]

324: Chapter: On it being disliked to curse the cockerel

1730. Zayd ibn Khalid al-Juhani reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not curse the cockerel. It wakes people up for the prayer." [Abu Dawud]

325. Chapter: On the prohibition against a man attributing rain to a star

1731. Zayd ibn Khalid said, "The Prophet, may Allah bless him and grant him peace, led us in the Subh prayer at Hudaybiyya after a rainy night. When he finished, he faced the people and said, 'Do you know what your Lord has said?' They said, 'Allah and His Messenger know best.' He said, 'This morning My slaves have become divided up into believers and unbelievers. Those who said, "We had rain by the favour and mercy of Allah," believe in Me and reject the stars. Those who said that it was because of a certain star, disbelieve in Me and believe in the star." [Agreed upon]

326. Chapter: On forbidding calling a Muslim an unbeliever

1732. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When a man says to his brother, 'O unbeliever,' one of them returns with that ascription applying to him. If it is not as the one who said it said, it reverts to him." [Agreed upon]

1733. Abu Dharr heard the Messenger of Allah, may Allah bless him and grant him peace, say, "If anyone calls a man an unbeliever or says, 'enemy of Allah' when that is not the case, that reverts to him." [Agreed upon]

327. Chapter: On forbidding obscene and coarse language

1734. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A believer is not a defamer, a curser, obscene or coarse." [at-Tirmidhi]

1735. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is no obscenity in a thing without that marring it, and there is no modesty in a thing without that adorning it." [at-Tirmidhi]

328. Chapter: On it being disliked to exaggerate in speech and to be affected in eloquence, and to use unusual languages and fine points in Arabic when speaking to the common people

1736. Ibn Mas'ud reported that the Prophet, may Allah bless him and grant him peace, said, "Those who go to excess are destroyed." He said it three times. [Muslim]

1737. 'Abdullah ibn 'Amr ibn al-'As reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah hates an eloquent man who enunciates over-carefully with his tongue as the cow seeks out morsels." [Abu Dawud and at-Tirmidhi]

1738. Jabir ibn 'Abdullah reported that the Prophet, may Allah bless him and grant him peace, said, "Those I love most and those sitting nearest to me on the Day of Rising will be those of you with the best character. Those most hateful to me and the furthest of you from me on the Day of Rising will be the pompous, the braggarts and the arrogant." [at-Tirmidhi]

329. Chapter: On it being disliked to say, "My self is disgusted (khabuthat)"

1739. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, said, "None of you should say, 'My self is disgusted (khabuthat),' but rather he should say, 'My self is annoyed (laqisat).'" [Agreed upon]

Scholars say that khabuthat means adulterated which is the meaning of laqisat. The expression khubth is disliked.

330. Chapter: On it being disliked to call the grape the vine (karm)

1740. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not call the grape the vine (karm). The karm is the Muslim." [Agreed upon]

In one variant, "The karm is the heart of the believer."

1741. Wa'il ibn Hujr reported that the Prophet, may Allah bless him and grant him peace, said, "Do not say 'vine', but say 'grape and habala (another word for vine).'" [Muslim]

331. Chapter: On the prohibition against describing a woman's beauty to a man when there is no legitimate need for that, for instance, like seeking marriage with her, etc.

1742. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A woman should not embrace another woman and then describe her to her husband so as to give him an exact picture of her." [Agreed upon]

332. Chapter: On it being dislike for a man to say in supplication, "O Allah, forgive me if You will." He should be firm in asking

1743. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "None of you should say, 'O Allah, forgive me if You will. O Allah, have mercy on me if You will.' He should be firm in his asking. No one can force Him." [Agreed upon]

In a variant of Muslim, 'He should be firm and should have great desire. Nothing is too great for Allah Almighty to give him."

1744. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you makes supplication, he should be firm in his asking and not say, 'O Allah, if You wish give to me.' He cannot be compelled." [Agreed upon]

333. Chapter: On it being disliked to say, "What Allah wills and so-and-so wills"

1745. Hudhayfa ibn al-Yaman reported that the Prophet, may Allah bless him and grant him peace, said, "Do not say, 'What Allah wishes and what so-and-so wishes.' Rather say, 'What Allah wishes and then what so-and-so wishes.'" [Abu Dawud]

334. Chapter: On it being disliked to talk after 'Isha'

What is meant is conversation which is permitted at other than this and doing it or not doing is the same. As for talk which is forbidden or disliked at other times, it is even more strongly forbidden and disliked at this time. As for talking about good, like discussing knowledge, stories of the righteous, noble character, talking with a guest, talking with someone who has a need and the like, that is not disliked. Indeed it is recommended. It is the same for talk which is due to an excuse or event: it is not disliked. Sound hadiths support all that we mentioned.

1746. Abu Barza reported that the Messenger of Allah, may Allah bless him and grant him peace, used to dislike sleep before 'Isha' and talk after it." [Agreed upon]

1747. Ibn 'Umar reported that once, towards the end of his life, the Messenger of Allah, may Allah bless him and grant him peace, prayed 'Isha' and said, "Do you see this night? No one on the surface of the earth will still be there in a hundred years from now." [Agreed upon]

1748. Anas said, "The Prophet, may Allah bless him and grant him peace, delayed the 'Isha' prayer until the middle of the night and then led them in the prayer. Then he addressed us and said, 'Most people have prayed and gone to sleep, but you were in prayer the whole time you were waiting for it.'" [al-Bukhari]

335. Chapter: On it being forbidden for a woman to refuse to come to her husband's bed when he calls her if she does not have a legitimate reason

1749. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When a man calls his wife to his bed and she refuses to come and he spends the night angry with her, the angels curse her until morning." [Agreed upon]

336. Chapter: On it being forbidden for a woman to fast voluntarily when her husband is present without his permission

1750. Abu Hurayra stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is not lawful for a woman to fast while her husband is present without his permission and she must not allow anyone to enter his house without his permission." [Agreed upon]

337. Chapter: On it being forbidden to get ahead of the Imam in coming up from bowing or prostration

1751. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Do not those of you who raise their heads before the Imam fear lest Allah turn their heads into donkey-heads or that Allah will make their shape that of a donkey?" [Agreed upon]

338. Chapter: On it being disliked to put the hands on the hips during the prayer

1752. Abu Hurayra said, "Placing the hands on the hips during the prayer was forbidden." [Agreed upon]

339. Chapter: On it being disliked to pray when food has been served or when one needs to go to the lavatory

1753. 'A'isha said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'There is no prayer when food is present nor when one needs to relieve oneself in either way." [Muslim]

340. Chapter: On the prohibition against looking to the sky during the prayer

1754. Anas ibn Malik said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Why on earth do some people raise their eyes towards heaven during their prayer?' His words on this subject grew stronger until he finally said, 'They should stop doing it or their eyesight will be taken away.'" [al-Bukhari]

341. Chapter: On it being disliked to look about in the prayer without reason

1755. 'A'isha said, "I asked the Messenger of Allah, may Allah bless him and grant him peace, about looking around in the prayer and he said, 'It is one of Shaytan's ways of making off with people's prayers.'" [al-Bukhari]

1756. Anas said, "The Messenger of Allah, may Allah bless him and grant him peace, said to me, 'Beware of turning round in the prayer. Turning round in the prayer is ruinous. If you must do it, then let it be in the voluntary but not in the obligatory prayers." [at-Tirmidhi]

342. Chapter: On the prohibition against praying towards graves

1757. Abu Marthad Kannaz ibn al-Husayn said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Do not pray towards graves nor sit on them." [Muslim]

343. Chapter: On it being forbidden to pass in front of someone praying

1758. Abu Juhaym 'Abdullah ibn al-Harith ibn as-Simma al-Ansari said that the Messenger of Allah, may Allah bless him and grant him peace, had said, "If the person passing in front of the man praying knew what he was incurring, he would find it preferable to wait forty rather than pass in front of him." The narrator said, "I do not know whether he said forty days or forty months or forty years." [Agreed upon]

344. Chapter: On it being disliked to start doing voluntary prayers after the iqama has begun, even if it is the sunna for that prayer

1759. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When the iqama for the prayer is given, there is no prayer but the obligatory prayer." [Muslim]

345. Chapter: It is disliked to single out Friday to fast or Friday night for praying at night

1760. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Do not single out the night of Jumu'a rather than other nights for praying at night and do not single out the day of Jumu'a for fasting rather than other days unless it forms part of a fast that one of you is fasting." [Muslim]

1761. Abu Hurayra said, "I heard the Prophet, may Allah bless him and grant him peace, say, 'None of you should fast on the day of Jumu'a unless he fasts a day before or after it.'" [Agreed upon]

1762. Muhammad ibn 'Abbad said, "I asked Jabir, 'Did the Prophet, may Allah bless him and grant him peace, forbid fasting on the day of Jumu'a?' He said. 'Yes.'" [Agreed upon]

1763. Umm al-Mu'minin, Juwayriya bint al-Harith said that the Prophet, may Allah bless him and grant him peace, visited her on the day of Jumu'a and she was fasting. He said, "Did you fast yesterday?" She said, "No' He said, "Do you intend to fast tomorrow?" She said, "No." He said, "Then break the fast."[al-Bukhari]

346. Chapter: On forbidding continuous fasting, which is to fast two or more days without eating or drinking between them

1764. Abu Hurayra and 'A'isha reported that the Messenger of Allah, may Allah bless him and grant him peace, forbade continuous fasting. [Agreed upon]

1765. Ibn 'Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade continuous fasting. They said, 'But you fast continuously.' He said, 'I am not like you. I am fed and given to drink.'" [Agreed upon]

347. Chapter: On it being forbidden to sit on graves

1766. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "It would be better for one of you to sit on a hot coal which burned his clothes and reached his skin than to sit on a grave." [Muslim]

348. Chapter: On the prohibition against plastering over or building over graves

1767. Jabir said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade plastering over graves or sitting on them or building over them." [Muslim]

349. Chapter: On the strong prohibition against a slave running away from his master

1768. Jarir ibn 'Abdullah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whenever a slave runs away, protection is removed from him." [Muslim]

1769. Jarir reported that the Prophet, may Allah bless him and grant him peace, said, "When a slave runs away, his prayer is not accepted from him." [Muslim]

In one variant, "He has disbelieved."

350. Chapter: On the prohibition against interceding in hudud-punishments

Allah Almighty says, "The woman and man who commit fornication: flog both of them with one hundred lashes and do not let compassion for either of them possess you where Allah's deen is concerned if you believe in Allah and the Last Day." (24:2)

1770. 'A'isha reported that Quraysh were concerned with the case of a Makhzumi woman who had stolen something and they said, "Who will speak to the Messenger of Allah about her?" They said, "Who is bold enough to do it except Usama ibn Zayd, the beloved of the Messenger of Allah?" The Messenger of Allah, may Allah bless him and grant him peace, said, "How can you intercede when it is a case of one of the legal punishments of Allah Almighty?" Then he stood up and spoke and said, "Those before you were destroyed because when a noble among them stole, they let him be, but when the weak among them stole, they carried out the legal punishment on them. By Allah, if Fatima the daughter of Muhammad were to steal, I would cut off her hand." [Agreed upon]

In one variant, "The face of the Messenger of Allah, may Allah bless him and grant him peace, changed colour and he said, 'How can you intercede in respect of one of the hudud of Allah?" Usama said, "Ask forgiveness for me, Messenger of Allah." He said, "Then he gave the command and the woman's hand was cut off.

351. Chapter: On the prohibition against relieving oneself in the road, shady places, water sources, etc.

Allah Almighty says, "And those who abuse believing men and woman, when they have not merited it, bear the weight of slander and clear wrongdoing." (33:58)

1771. Abu Hurayra stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "Beware of the two cursed things." They said, "What are the cursed things?" He said, "Someone relieving himself on a path people use or in a place they go for shade." [Muslim]

352. Chapter: On the prohibition against urinating in standing water

1772. Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, forbade urinating in standing water." [Muslim]

353. Chapter: It is disliked to show preference to one child over the others in gifts

1773. An-Nu'man ibn Bashir reported that his father brought him to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'I gave this son of mine a slave I had.' The Messenger of Allah, may Allah bless him and grant him peace, asked, 'Did you give every son of yours the same thing?' He said, 'No.' The Prophet, may Allah bless him and grant him peace, said, 'Then take him back.'"

In one variant, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Did you do this for all of your sons?' He said, 'No.' He said, 'Fear Allah and be just to your children.' My father returned and took that sadaqa back."

In one variant, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'O Bashir, do you have any sons other than this one?' He said, 'Yes.' He said, 'Did you give all of them the same as this?' He said, 'No.' He said, 'Do not make me a witness for I will not be a witness to an injustice.'"

In one variant, "Do not make me a witness to an injustice."

In one variant, "Make other than me a witness to this!" Then he said, "Do you want them all be equally dutiful to you?" He said, "Yes indeed." He said, "Then do not do this." [Agreed upon]

354. Chapter: It is forbidden for a woman to mourn more than three days for anyone except her husband. The mourning period for a husband is four months and ten days

1774. Zaynab bint Abi Salama said, "I visited Umm Habiba, the wife of the Prophet, when her father, Abu Sufyan ibn Harb, had died. She called for a yellowy perfume, perhaps khaluq or something else. She first rubbed the perfume on a slave-girl and she

then wiped it on the sides of her face and said, 'By Allah! I have no need of perfume but I heard the Messenger of Allah, may Allah bless him and grant him peace, say on the minbar, "It is not lawful for a woman who believes in Allah and the Last Day to abstain from adornment for more than three nights, when mourning for someone who has died, except for the four months and ten days in the case of a husband."'"

Zaynab said, "Then I visited Zaynab bint Jahsh when her brother had died. She called for perfume and put some on and said, 'By Allah! I have no need of perfume, but I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "It is not lawful for a woman who believes in Allah and the Last Day to abstain from adornment for more than three nights, when mourning for someone who has died, except for the four months and ten days in the case of a husband."'" [Agreed upon]

355. Chapter: On it being forbidden for a townsman to sell on behalf of a desert man, to meet caravans, to bid against another man to raise the price or to make a marriage proposal in the face of another's proposal without his permission

1775. Anas said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade a townsman selling on behalf of a man of the desert, even if it was his full brother." [Agreed upon]

1776. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not go out to meet goods before they have reached the markets." [Agreed upon]

1777. Ibn 'Abbas stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not go out to meet caravans, and townsmen should not sell on behalf of men of the desert." Tawus said, "I said to Ibn 'Abbas, 'What does he means by "townsmen should not sell on behalf of men of the desert"?' He said, 'They should not be his broker.'" [Agreed upon]

In one variant, "The Prophet forbade meeting caravans [early], a townsman selling on behalf of a man of the desert, a woman imposing the precondition of her sister's divorce, and a man bidding against another man to raise the price, and he forbade bidding against one another and allowing milk to collect in the udder."

1778. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade a townsman to sell on behalf of a man of the desert, people bidding against each other, outbidding each other in order to raise the price, a man to sell against the sale of his brother or to make a marriage proposal in the face of his brother's proposal, and a woman to ask for her sister to be divorced in order to take her place.:

In one variant, he said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade meeting caravans, a Muhajir selling on behalf of a bedouin, a woman making it a precondition that her sister be divorced and a man making a bogus bid against the bid of his brother, and he forbade outbidding in order to raise the price and leaving animals unmilked." [Agreed upon]

1779. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "No one should sell against the sale of another nor propose marriage in the face of his brother's marriage proposal unless he is given permission to do so." [Agreed upon]

1780. 'Uqba ibn 'Amir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The believer is the brother of the believer, and it is not lawful for a believer is sell against the sale of his brother nor propose marriage in the face of his brother's marriage proposal unless he withdraws." [Muslim]

356. Chapter: On the prohibition against squandering money in improper ways

1781. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty is pleased with three things you do and dislikes three things you do. He is pleased that you worship Him and do not associate anything with Him and hold tight to the rope of Allah all together without splitting up. He dislikes your chatter, importunate asking and squandering of wealth." [Muslim]

1782. Warrad, the scribe of al-Mughira ibn Shu'ba, said, "Al-Mughira ibn Shu'ba dictated to me in a letter to Mu'awiya that the Prophet, may Allah bless him and grant him peace, used to say after every obligatory prayer, 'There is no god but Allah alone with no partner. The kingdom and praise belong to Him and He has power over everything. O Allah, none can withhold what You give nor give what You withhold and the wealth of someone who has it is of no avail against You.' He also wrote to him that he forbade idle chatter, squandering of wealth and too much asking. He also forbade disobedience to mothers, burying baby girls alive, and people refusing to pay what is due." [Agreed upon]

357. Chapter: On the prohibition against pointing at a Muslim with a weapon, seriously or in jest, and the prohibition against handing someone an unsheathed sword

1783. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "None of you should point at his brother with a weapon. He does not know; perhaps Shaytan will make it slip from his hand thus making him fall into a pit of the Fire." [Agreed upon]

In one variant of Muslim he said that Abu'l-Qasim said, "If someone points with a piece of iron at his brother, the angels curse him until he puts it down, even if it is his full brother."

1784. Jabir said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade one man handing another an unsheathed sword." [Abu Dawud and at-Tirmidhi]

358. Chapter: On it being disliked to leave the mosque after the adhan without reason before the obligatory prayer has been prayed

1785. Abu'sh-Sha'tha' said, "We were sitting with Abu Hurayra in the mosque and the mu'adhdhin called the adhan. A man in the mosque began to walk out and Abu Hurayra's eye followed him until he had left the mosque. Abu Hurayra then said, 'This man has rebelled against Abu'l-Qasim.'" [Muslim]

359. Chapter: On it being disliked to refuse basil for no reason

1786. Abu Hurayra said that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who is offered basil should not refuse it. It is light in weight and fragrant in scent."[Muslim]

1787. Anas ibn Malik said that the Prophet, may Allah bless him and grant him peace, would never refuse scent." [al-Bukhari]

360. Chapter: It is disliked to praise someone to his face as it is feared that it will cause him to be arrogant, and the permission to do that if the person is safe from that happening

1788. Abu Musa al-Ash'ari said, "The Messenger of Allah, may Allah bless him and grant him peace, heard a man praising another man, extolling him greatly. The Prophet said, 'You have destroyed him - or you have broken the man's back.'" [Agreed upon]

1789. Abu Bakra reported that a man was mentioned in the presence of the Prophet and a man praised him heartily. The Prophet, may Allah bless him and grant him peace, said, "Bother you! You have severed you companion's neck,' saying it several times. "If one of you must praise someone, he should say, 'I think such and such' if he thinks the person is like that. Allah is enough for him and no one should commended and praised in front of Allah." [Agreed upon]

1790. Hammam ibn al-Harith reported that a man began to praise 'Uthman and al-Miqdad went and knelt on his knees and began to throw pebbles in his face, 'Uthman said to him, 'What are you doing?' He said, 'The Messenger of Allah, may Allah bless him and grant him peace, said, "When you see praisers, then throw dust in their faces."'" [Muslim]

These hadiths forbid it while there are many sound hadiths which permit it. Scholars say that the mention of combining the hadiths is to say that if the person praised has complete faith and certainty, self discipline and full knowledge, then he is not tempted or deluded by that. His self will not play with him and so it is neither forbidden or disliked. If any of these matters is feared for him, then it is strongly disliked to praise him to his face. It is on the basis of this distinction that the hadiths about that vary. Among those which allow praise is what the Prophet, may Allah bless him and grant him peace, said to Abu Bakr, "I hope that you will be one of them," i.e. one of those who will be invited to enter by all the gates of the Garden." In another hadith, "You are not one of them," i.e, those who drag their waist-wrappers out of arrogance." The Prophet, may Allah bless him and grant him peace, said to 'Umar, "Shaytan does not see you travelling down one pass but that he travels by a different pass." There are many hadiths which allow it, some of which can be found in Kitab al-Adhkar.

361. Chapter: On it being disliked to leave a place where there is plague to flee from it, and it being disliked to go where there is plague

Allah Almighty says, "Wherever you are, death will catch up with you, even if you are in impregnable fortresses" (W4:77; H4:78) and the Almighty says, "Do not your cast yourselves into destruction." (W2:194; H2:195)

1791. Ibn 'Abbas reported that 'Umar ibn al-Khattab set out for Syria and reached as far as Sargh where the commanders of the armies, Abu 'Ubayda ibn al-Jarrah and his companions, met him and informed him that the plague had broken out in Syria. Ibn 'Abbas said, "'Umar said to me, 'Call the early Muhajirun for me,' and so I called them and he consulted them and informed them that the plague had broken out in Syria. They disagreed. Some of them said, 'You have set out on a matter and we do not think that you should retreat from it.' Others said, 'With you are the rest of the people and the Companions of the Messenger of Allah, may Allah bless him and grant him peace, and we do not think that you should expose them to this plague.' He said, 'Leave me.' Then he said, 'Call the Ansar for me,' and I called them and he consulted them. They behaved as the Muhajirun had done and disagreed as they had disagreed. He said, 'Leave me.' Then he said, 'Call for me those who are here of the elders of Quraysh who emigrated before the Conquest of Makka.' So I called them, and there were not two of them who disagreed about it. They said,

'We think that you should return with the people and not expose them to this plague.' So 'Umar made an announcement among the people: 'I am travelling back in the morning, so travel back then as well.' Abu 'Ubayda ibn al-Jarrah said, 'Are you fleeing from the decree of Allah?' 'Umar said, 'If only someone other than you had said that, Abu 'Ubayda!' 'Umar did not like his opposition. 'Yes, we are fleeing from the decree of Allah to the decree of Allah. Do you think that if you had camels and they went down into a valley which had two sides, one of which was fertile and the other barren, and you grazed them on the fertile side, that that grazing would be by the decree of Allah, and if you grazed them on the barren side, that that grazing would not be by the decree of Allah?'" He said, "Then 'Abdu'r-Rahman ibn 'Awf, who had been absent on some errand, came up and said, 'I have some knowledge of this. I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "When you hear that it is in a place, do not go forward to it. If it comes to a land where you are, do not flee from it."' 'Umar praised Allah Almighty and left." [Agreed upon]

1792. Usama ibn Zayd reported that the Prophet, may Allah bless him and grant him peace, said, "When you hear that there is plague in a place, do not enter it. When it arrives in a place where you are, do not leave it." [Agreed upon]

362. Chapter: On the strong prohibition of sorcery

Allah Almighty says, "Sulayman did not disbelieve, but the shaytans did, teaching men sorcery." (W2:101; H2:102)

1793. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Avoid the seven fatal sins." They said, "Messenger of Allah, what are they?" He said, "Associating with Allah, sorcery, killing a soul which Allah has forbidden except by legal right, consuming usury, consuming the property of an orphan, fleeing on the day of battle and slandering unthinking chaste believing women." [Agreed upon]

363. Chapter: On the prohibition against travelling with a copy of the Qur'an to enemy territory when it is feared that it might fall into the hands of the enemy

1794. 'Abdullah ibn 'Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade travelling with the Qur'an to enemy territory." [Agreed upon]

364. Chapter: On it being forbidden to use gold and silver dishes for eating, drinking, purification, etc.

1795. Umm Salama stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "Someone who drinks from a silver vessel is gulping Hellfire into his belly." [Agreed upon]

In a variant of Muslim, "Someone who eats or drinks from silver and gold vessels."

1796. Hudhayfa said, "The Prophet, may Allah bless him and grant him peace, forbade us silk, silk brocade and drinking from gold and silver vessels. He said, 'They are for them in this world and for us in the Next World." [Agreed upon]

In the variant in Bukhari and Muslim from Hudhayfa is: "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Do not wear silk or silk brocade nor drink from gold and silver vessels or plates."

1797. Anas ibn Sirin said, "I was with Anas ibn Malik with a group of Magians and a sweet was brought on a silver dish but he did not eat it. The bearer was told to change the dish and it was transferred to a wooden dish. Then it was brought again and he ate it." [al-Bayhaqi]

365. Chapter: On it being forbidden for a man to wear clothes dyed with saffron

1798. Anas said, "The Prophet, may Allah bless him and grant him peace, forbade men to use saffron dye." [Agreed upon]

1799. 'Abdullah ibn 'Amr ibn al-'As said, "The Prophet, may Allah bless him and grant him peace, saw me wearing two garments dyed with saffron and he said, 'Did your mother order you to do this?' I said, 'Shall I wash them?' He said, 'Rather burn them.'"
In one variant, "This is clothing that the unbelievers wear, so do not wear it." [Muslim]

366. Chapter: On the prohibition against vowing a day of silence

1800. 'Ali said, "I memorised from the Messenger of Allah, may Allah bless him and grant him peace, "There is no orphanhood after puberty. There is no vow to remain silent for the day until nightfall." [Abu Dawud]

In discussing this hadith, al-Khattabi said that one of the practices of the Jahiliyya was a vow of silence, and they were forbidden that in Islam and commanded to do dhikr and speak good things.

1801. Qays ibn Abi Hazim said, "Abu Bakr as-Siddiq visited a woman of Ahmas called Zaynab and saw that she did not speak. He said, 'Why does she not speak?' They said, 'She made hajj silent.' He said to her, 'Speak. This is not lawful. This is one of the practices of the Jahiliyya.' So she started speaking.'" [al-Bukhari]

367. Chapter: On it being forbidden for a man to ascribe his lineage to other than his father or his wala' to other than his patrons

1802. Sa'd ibn Abi Waqqas reported that the Prophet, may Allah bless him and grant him peace, said, "The Garden is unlawful for anyone who makes a false claim of paternity knowing that he is not the father." [Agreed upon]

1803. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Do not disown your fathers. It is disbelief for anyone to disown his father." [Agreed upon]

1804. Yazid ibn Sharik ibn Tariq said, "I saw 'Ali speaking on the minbar and I heard him say, 'No, by Allah, we have nothing to read but the Book of Allah and this paper.' He unfolded it and it contained information about the ages of camels [for zakat] and questions concerning wounds [for retaliation]. In it, the Messenger of Allah, may Allah bless him and grant him peace, said, 'Madina is a sanctuary which extends from 'A'ir to Thawr. If anyone commits an improper action in it or gives refuge to someone who commits improper actions, the curse of Allah is on him, and that of the angels and all people. Neither repentance nor ransom will be accepted from him on the Day of Rising. The dhimma [covenant] of the Muslims is the same. It is valid from the least of them. If anyone breaks a Muslim's covenant, the curse of Allah is on him, and that of the angels and all people. Neither repentance nor ransom will accepted from him on the Day of Rising. If anyone claims paternity from other than his father, or

attributes himself to other than his patrons, the curse of Allah is on him, and that of the angels and all people. Neither repentance nor ransom will accepted from him on the Day of Rising.'" [Agreed upon]

1805. Abu Dharr reported that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "There is no man who claims another man for his father, and that knowingly, but that he has disbelieved. Anyone who lays claim to what is not his is not one of us. He will take his seat in the Fire. Anyone who claims that another man is an unbeliever or says he is the enemy of Allah when that is not the case, that comes back on him." [Agreed upon]

368. Chapter: The warning not to commit what Allah and His Messenger have prohibited

Allah Almighty says, "Those who oppose his command should beware of a testing trial coming to them or a painful punishment striking them," (W24:61; H24:63) and the Almighty says, "Allah advises you to beware of Him." (3:30) Allah Almighty says, "Your Lord's Assault is very fierce indeed," (85:12) and the Almighty says, "Such is the seizing of your Lord when He seizes the cities which do wrong. His seizing is painful, violent." (11:102)

1806. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah Almighty is jealous, and the jealousy of Allah expresses itself in respect of a man coming to something Allah has forbidden him." [Agreed upon]

369. Chapter: On what one says and does if one commits something forbidden

Allah Almighty says, "If an evil urge from Shaytan eggs you on, seek refuge in Allah," (W41:35; H41:36) and the Almighty says, "As for those who are godfearing, when they are bothered by visitors from Shaytan, remember and immediately see clearly." (7:201) The Almighty says, "Those who, when they act indecently or wrong themselves, remember Allah and ask forgiveness for their bad actions – and who can forgive bad actions except Allah – and do not knowingly persist in what they were doing. Their recompense is forgiveness from their Lord, and Gardens with rivers flowing under them, remaining in them timelessly, forever. How excellent is the reward of those who act!" (3:135-136) The Almighty says, "Turn towards Allah, O believers, every one of you, so that perhaps you will have success." (24:31)

1807. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who swears and says in his oath, 'By al-Lat and al-'Uzza,' should say, 'There is no god but Allah.' Anyone who says to his companions, 'Come, I will make a wager with you,' should give sadaqa.'" [Agreed upon]

370. Chapter: On various stories

1808. an-Nawwas ibn Sam'an said, "The Messenger of Allah, may Allah bless him and grant him peace, mentioned the Dajjal one morning and then lowered his voice about him and then raised it until we thought that he must be in a palm-grove nearby. When we went to him in the evening, he saw that we were disturbed and said, "What is wrong with you?' We said, 'O Messenger of Allah, in the morning you mentioned the Dajjal and then lowered your voice about him and then raised it so that we thought he must be in the palm-grove nearby.'

"He said, 'It is not the Dajjal which alarms me with regard to you. If he were to emerge while I was still among you, I would overcome him with arguments for you. If he emerges when I am not among you, then a man must have his own arguments and I leave Allah watching over every Muslim. He is a youth with curly hair who is blind in one eye. I could liken him to 'Abdu'l-'Uzza ibn Qatan. Anyone of you who meets him, should recite the first verses of Surat al-Kahf over him. He will appear on a road between Syria and Iraq and will cause havoc right and left. O slaves of Allah! Be firm!'

"We said, 'O Messenger of Allah, how long will he remain on the earth?' He said, 'Forty days: one day like a year, one day like a month and one day like a week; and the rest of his days the same as your days.' We said, 'O Messenger of Allah, in the day which is like a year, will it be enough for us to do the prayers of a single day in it?' He said, 'No, reckon them.'

"We said, 'O Messenger of Allah, how fast does he travel in the earth?' He said, 'Like abundant rain with the wind behind it. He will come to a people and summon them and they will believe him and respond to him. He will command the heaven and it will rain, and the earth and it will have growth. Their herds will return to them with the highest possible humps and fullest udders and the most ample haunches. Then he will come to a people and summon them and they will reject what he says, and he will turn from them and they will be struck by drought and lose everything they have. He will go through ruins and say to them, "Bring forth your treasures!" and their treasures will follow him like drone bees. Then he will call a man in the full bloom of youth and he will strike him with a sword and cut him in half with an aimed blow. Then he will call him and he will respond with his face beaming and laughing.

"'While he is doing these things Allah Almighty will send the Messiah, son of Maryam,. He will descend at the White Minaret, to the east of Damascus wearing two dyed garments, with his palms placed on the wings of two angels. When he shakes his head, drops will fall and when he raises it, drops like pearls will flow down. It is not lawful for any unbeliever to experience his scent without dying, and his breath will reach as far as his glance reaches. He will hunt the Dajjal until he catches him at the gate of Ludd where he will kill him. Then 'Isa will come to some people whom Allah has protected from the Dajjal, and he will wipe their faces and speak to them of their degrees in the Garden. While that is happening, Allah Almighty will reveal to 'Isa, "I have brought forth some slaves of Mine whom no one will be capable of fighting. So take My slaves to the Mount for protection." Then Allah will send forth Yajuj and Majuj and they will come sliding down every hillside. The first of them will pass over the sea of Tiberias and drink up what is in it and the last of them will pass and say, "This once had water in it." The Prophet of Allah, 'Isa, and his Companions will be beset to the point that if one of them has an ox head it will be better than someone having a hundred dinars today.

"'The Prophet of Allah 'Isa and his Companions, may Allah be pleased with them, will pray to Allah Almighty and Allah Almighty will send down against Yajuj and Majuj worms in their necks and they will die as in a single breath. Then the Prophet of Allah 'Isa and his Companions, may Allah be pleased with them, will come down from Mount and they will not find on the earth any place the breadth of a handspan without it being filled with their stink and stench. The Prophet of Allah, 'Isa, and his Companions, may Allah be pleased them, will pray to Allah Almighty and Allah will send birds looking like camels' necks and they will carry them away and put them down wherever Allah wishes. Then Allah, the Mighty and Exalted, will send down rain which no house of mud or hair can withstand and it will wash the earth until it is left like a mirror. Then he will say to the earth, "Produce your fruits and display your blessing." On that day a whole group will be satisfied by eating one pomegranate and its rind will be big enough to shade them all. Milk will be blessed to such an extent that the milk of one camel will be enough for whole groups of peoples. The milk of one cow will be enough for a tribe. The milk of one sheep will be enough for a clan. While this is going on, Allah Almighty will send a pleasant breeze and it will pick them up them under their arms and take the soul of every believer and every Muslim. The evil people will remain behind copulating like donkeys, and it is upon them that the Hour will come. [Muslim]

1809. Rib'i ibn Hirash said, "I went with Abu Mas'ud al-Ansari to Hudhayfa ibn al-Yaman and Abu Mas'ud said to him, 'Relate to me what you heard from the Messenger of Allah, may Allah bless him and grant him peace, about the Dajjal.' He said, 'The Dajjal will emerge accompanied by water and fire. What appears to the people as water will in fact be fire that burns, and what appears to the people as fire will in fact be sweet water. Anyone among you who meets him, should plunge into what appears to him as fire, for it will in fact be sweet water.' Abu Mas'ud said, 'I also heard that.'" [Agreed upon]

1810. 'Abdullah ibn 'Amr ibn al-'As reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The Dajjal will emerge in my community and will remain there for forty. I do not know whether it will be forty days or forty months or forty years. Allah Almighty will send 'Isa ibn Maryam and he will seek him out and destroy him. Then people will remain for seven more years with no enmity between any of them. Then Allah, the Mighty and Exalted, will send a cold wind from the direction of Syria and no one who has an atom's weight of good or belief in his heart will be left on the face of the earth without it seizing him so that even if someone were to go inside a mountain, it would get into where he was to seize him. The worst people will remain behind with the flightiness of birds and the discernment of wild beasts, neither knowing what is right nor disliking what is wrong. Shaytan will take on a form for them and will say, 'Will you obey?" And they will say, 'What is your command?' He will command them to worship idols. They will have plentiful provision there and a good livelihood. Then the Trumpet will be blown. No one will hear it without inclining his neck towards the sound to listen. The first to hear it will be a man plastering his camels' watering-trough, and he will swoon and everyone will swoon. Then Allah will send - or he said 'Allah will make fall' - rain as if it was dew or a shadow, and people's bodies will grow from it. Then it will be blown a second time and they will be standing, looking round. Then it will be said, 'O people! Come to your Lord!' [It will be said,] 'Make them stand. They will be questioned.' Then it will be said: 'Bring forth those destined for the Fire.' It will be said, 'How many are there?' It will be said, 'Nine hundred and ninety-nine out of every thousand.' That is a day which "will turn children grey" (W73:16; H73:17). That is a day when, "the legs are bared" (68:42).'" [Muslim]

1811. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is no city which the Dajjal will not trample underfoot except for Makka and Madina. Every one of their passes has over it angels in rows, guarding it. He will halt at as-Sabakha and Madina will be shaken three times and Allah will expel from it every unbeliever and hypocrite." [Muslim]

1812. Anas reported that the Messenger of Allah , may Allah bless him and grant him peace, said, "The Dajjal will be followed by seventy thousand Jews of Isfahan wearing head-shawls." [Muslim]

1813. Umm Sharik heard the Prophet, may Allah bless him and grant him peace, say, "People will flee from the Dajjal into the mountains." [Muslim]

1814. 'Imran ibn Husayn said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'There is nothing more terrible than the Dajjal from the time of the creation of Adam to the arrival of the Hour." [Muslim]

1815. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "The Dajjal will emerge and a man of the believers will go towards him and some sentries will challenge him, the sentries of the Dajjal. They will say to him, 'Where are you going?' He will say, 'I am going to visit this one who has emerged.' They will say, 'And do you not believe in our lord?' He will say, 'Our Lord is not hidden.' They will say, 'Kill him!' Then they will say to one another, 'Did your lord not forbid you to kill anyone without his permission?' They will take him to the Dajjal. When the believer sees him, he will say, "O people! This is the Dajjal whom the Messenger of Allah, may Allah bless him and grant him peace, referred to!' The Dajjal will command him to be stretched out and will say, 'Take him and beat him on the face.' His back and chest will be made wider by beating. He will say,

'Do you not believe in me?' He will say, 'You are the false Messiah!' He will command him to be sawn with a saw from the middle of his head until he is split down to his feet.' Then the Dajjal will walk between the two halves and say to him, 'Get up,' and he will stand up straight. Then he will say to him, 'Do you believe in me?' He will say, "I have only been increased in insight into you.' Then he will say. "O people! I am the last person he will act like this towards.' The Dajjal will seize him to slaughter him, but Allah will turn his entire neck into brass and he will be unable to do it. He will take hold of his hands and feet and throw him, and people will imagine that he has thrown him into the Fire, but he will have thrown him into the Garden.'" The Messenger of Allah, may Allah bless him and grant him peace, said, "This is the person who has the greatest martyrdom with the Lord of the worlds." [Muslim]

1816. Al-Mughira ibn Shu'ba said, "No one asked the Messenger of Allah, may Allah bless him and grant him peace, about the Dajjal more than I did. He said to me, 'He will not harm you.' I said. 'They say that he will have a mountain of bread and a river of water!' He said, 'For Allah the matter is even easier than that!'" [Agreed upon]

1817. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is no Prophet who has not warned his community about the one-eyed liar. Indeed, he is one-eyed and your Lord, the Mighty and Exalted, is not one-eyed. Written between his eyes is: kaf - fa' - ra'." [Agreed upon]

1818. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Shall I inform you of something about the Dajjal of which no Prophet has informed his community? He is one-eyed. He will bring with him likenesses of the Garden and the Fire. What he says is the Garden is, in fact, the Fire." [Agreed upon]

1819. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, mentioned the Dajjal to the people and said, "Allah is not one-eyed, but the False Messiah is blind in his right eye which is like a swollen grape." [Agreed upon]

1820. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The Hour will not come until the Muslims fight the Jews and the Jews hide themselves behind stones and trees and the stones and the trees say, 'O Muslim! This Jew is behind me, so kill him!' With the exception of the thorn-tree which is one of the trees of the Jews." [Agreed upon]

1821. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "By the One who has my soul in His hand, this world will not end until a man passes by a grave and rolls on it, saying, 'Would that I was the one in this grave!' That is not on account of love of the deen but due to affliction." [Agreed upon]

1822. Abu Hurayra stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "The Hour will not come until a mountain of gold is uncovered in the Euphrates which will be fought over, and ninety-nine of every hundred fighters will be killed, every one of whom will say, 'Would that I had been the one who was spared.'"

In one variant, "A treasure of gold is about to be discovered in the Euphrates. Whoever is present when that happens, should not take any of it." [Agreed upon]

1823. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'They will leave Madina in spite of the good that it contains and only wild beasts will live in it - meaning beasts and birds of prey. The last persons to be gathered in it will be two herdsmen from Muzayna making for Madina, shouting to their sheep. They will find it empty. When they reach Thaniya al-Wada', they will fall down on their faces." [Agreed upon]

1824. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "There will one of your khalifs coming after me at the end of time who shower wealth around without counting it." [Muslim]

1825. Abu Musa al-Ash'ari stated that the Prophet, may Allah bless him and grant him peace, said, "A time will come upon people when a man will go around with sadaqa of gold and will not find anyone to take it from him. One man will seen followed by forty women owing to the lack of men and the great number of women." [Muslim]

1826. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "A man bought some land from another man and the one who had purchased the land found a jar containing some gold in his land. He said to the one who had sold the land, 'Take your gold. I bought the land from you but I did not buy the gold.' The one who had owned the land said, 'I sold you the land and what it contains.' So they took the argument to a man and the one to whom they took it said, 'Do either of you have a child?' One of them said, 'I have a son,' and the other said, 'I have a daughter.' He said, 'Marry the boy to the girl and spend on them out of it and give sadaqa.'" [Agreed upon]

1827. Abu Hurayra said that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Two women had their children with them when a wolf came and took away the child of one of them. She said to her companion, 'It has taken your child.' The other said, 'On the contrary it has taken your child.' They took the dispute to Da'ud, may Allah bless him and grant him peace, and he decided on behalf of the elder woman. They went to Sulayman ibn Da'ud and informed him and he said, 'Bring me a knife and I will divide him up between you.' The younger woman said, 'Do not do it, may Allah have mercy on you! It is her child.' So he judged that it belonged to the younger one."

1828. Mirdas al-Aslami reported that the Prophet, may Allah bless him and grant him peace, said, "The righteous will disappear one by one until only the dregs remain like the dregs of barley or dates and Allah will not care about them at all."" [Agreed upon]

1829. Rifa'a ibn Rafi' az-Zuraqi said, "Jibril came to the Prophet, may Allah bless him and grant him peace, and said, 'How do you gauge the people of Badr among you?' He said, 'Among the best of the Muslims,' or words to that effect. He said, 'It is the same with those of the angels who were present at Badr.'" [al-Bukhari]

1830. Ibn 'Umar stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "When Allah Almighty sends down a punishment on people, the punishment strikes all those who are among them. Then they will be raised up according to their actions."" [Agreed upon]

1831. Jabir said, "A palm stump was set up for the Prophet, i.e. to give the khutba from. When the minbar was put in place, we heard the stump make a noise like a camel until the Prophet, may Allah bless him and grant him peace, came down and put his hand on it. Then it was quiet."

In one variant, "When the Day of Jumu'a came, the Prophet, may Allah bless him and grant him peace, sat on the minbar and the palm-tree from which he used to give the khutba cried out until it nearly split."

In one variant, "It cried like a child, and the Prophet came down and took it and embraced it. It began to sob like a child that is being quietened until it was still. He said, 'It was weeping because of the words of reminder it used to hear." [al-Bukhari]

1832. Abu Tha'laba al-Khushani Jurthum ibn Nashir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty has made certain things into obligations, so you should not neglect them, and has laid down limits, so you should not exceed them. He has made certain things unlawful, so you should not commit them. He has been silent about certain things as a mercy to you without any forgetfulness on His part, so do not look into them." [ad-Daraqutni and others]

1833. 'Abdullah ibn Abi Awfa said, "We went on seven expeditions with the Messenger of Allah, may Allah bless him and grant him peace, during which we ate locusts."

One variant has, "We ate locusts with him." [Agreed upon]

1834. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "A believer is not stung from under the same stone twice." [Agreed upon]

1835. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There are three people that Allah will not speak to on the Day of Rising nor look at it nor purify. They will have a painful punishment: a man who has extra water in the desert and refuses it to a traveller, a man who sells goods to a man after 'Asr and swears by Allah that he bought them for such-and-such, and the man believes him, when that is not the case, and a man who offers allegiance to an Imam and only does so for the sake of worldly gain. If he receives gifts, he remains loyal, but if does not receive gifts, he is not loyal." [Agreed upon]

1836. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "There are forty between the two blasts.' They said, "Abu Hurayra, forty days?" He said, "I am not sure." They said, "Forty years?" He said, "I am not sure." They said, "Forty months?" He said, "I am not sure." "[He said,] 'Every part of a man disintegrates except for the base of the tail-bone from which his creation is reconstituted. Then Allah will send down water from heaven and they will grow in the same way that vegetables grow.'" [Agreed upon]

1837. Abu Hurayra said that once, while the Prophet, may Allah bless him and grant him peace, was in an assembly talking to the people, a Bedouin came and asked, "When is the Last Hour?" The Messenger of Allah continued talking upon which some people said that the Messenger of Allah had heard what the man had said and disliked it while others said that he had simply not heard it. When the Messenger of Allah, may Allah bless him and grant him peace, had finished what he was saying, he asked, "Where is the person who asked about the Hour?" He said, "Here I am, Messenger of Allah." The Prophet said, "When trustworthiness has been lost, then expect the Hour." The Bedouin said, "How will it be lost?" The Prophet replied, "When authority lies with other than those who should rightfully have it, then expect the Hour." [al-Bukhari]

1838. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "They (the Imams) pray for you. If they are correct, you and they have the reward. If they make a mistake, you have the reward and the penalty is theirs." [al-Bukhari]

1839. Abu Hurayra said regarding, "You are the best nation ever to be produced before mankind," (3:110) "The people who are best for other people are those who drag them with chains round their necks until they enter Islam." [al-Bukhari]

1840. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Allah, the Mighty and Majestic is delighted at a people who enter the Garden in chains." [al-Bukhari]

1841. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "The dearest part of a land to Allah are its mosques, and the most hated part of a land to Allah are its markets." [Muslim]

1842. Part of what Salman al-Farisi said is: "If it is at all possible for you, do not be the first to enter the markets nor the last to leave them. It is the arena of Shaytan and his banner is set up there. [Muslim]

Al-Barqani reported from Salman reported that the Messenger of Allah said, "Do not be the first to enter the market nor the last to leave it. In it Shaytan lays eggs and hatches them."

1843. 'Asim al-Ahwal reported that 'Abdullah ibn Sarjis said, "I said to the Messenger of Allah, may Allah bless him and grant him peace, 'O Messenger of Allah, may Allah forgive you.' He said, 'And you.'" 'Asim said, "I said to him, 'The Messenger of Allah, may Allah bless him and grant him peace, asked forgiveness for you?' He said, 'Yes and for you as well.' Then he recited this verse, 'Ask forgiveness for your wrongdoing, and for the men and women who believe.' (W47:20; H47:19)" [Muslim]

1844. Abu Mas'ud al-Ansari reported that the Prophet, may Allah bless him and grant him peace, said, "Part of what people have of the words of earlier prophecy is: provided it does not make you feel shame, do whatever you wish." [al-Bukhari]

1845. Ibn Mas'ud reported that the Prophet, may Allah bless him and grant him peace, said, "The first matter that will be decided between people on the Day of Rising concerns the shedding of blood." [Agreed upon]

1846. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'The angels were created from light and the jinn were created from smokeless fire and Adam was created from what has been described to you.'" [Muslim]

1847. 'A'isha said, "The character of the Prophet of Allah, may Allah bless him and grant him peace, was the Qur'an." [Muslim]

1848. 'A'isha reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah wants to meet anyone who wants to meet Him. Allah is averse to meeting anyone who is averse to meeting Him." I said, 'O Messenger of Allah, does that mean aversion to death?' All of us are averse to death. He said, 'It does not mean that, but the when the believer is given the good news of the mercy of Allah and His pleasure and His garden, he wants to meet Allah. and so Allah wants to meet him. When the unbeliever is given the news of the punishment of Allah and His wrath, he is averse to meeting Allah and so Allah is averse to meeting him.'" [Muslim]

1849. Umm al-Mu'minin, Safiyya bint Huyayy said, "I went to visit the Messenger of Allah, may Allah bless him and grant him peace, in the night while he was doing i'tikaf. I spoke to him and then got up to return home. He got up to accompany me. Two men of the Ansar passed by. When they saw the Prophet, they hurried up. The Prophet said, 'Easy! It is Safiyya bint Huyayy.' They said, 'Glory be to Allah, Messenger of Allah.' He, may Allah bless him and grant him peace, said, 'Shaytan reaches everywhere in a man that his blood reaches and I feared that he might cast evil - or he said 'something' - into your hearts.'" [Agreed upon]

1850. Abu'l-Fadl al-'Abbas ibn 'Abdu'l-Muttalib said, "I was present with the Messenger of Allah, may Allah bless him and grant him peace, on the Day of Hunayn, and I and Abu Sufyan ibn al-Harith ibn 'Abdu'l-Muttalib stayed close to the Messenger of Allah and did not leave him. The Messenger of Allah, may Allah bless him and grant him peace, was on a white mule of his. When the Muslims and the idolaters met, the Muslims turned in retreat. The Messenger of Allah began to press his mule towards the unbelievers while I was holding the bridle of the mule of the Messenger of Allah restraining it, not wanting it to rush forward. Abu Sufyan was holding the stirrup of the Messenger of Allah. The Messenger of Allah said, 'O 'Abbas! Call the people of the Acacia Tree!'" Al-'Abbas, who was a man with a loud voice, said, "I shouted in my loudest voice, 'Where are the people of the Acacia Tree!' By Allah, it was as if it turned them round when they heard my voice as cows turn to their calves. They said, 'At your service! At your service!' So they fought the unbelievers. The call among the Ansar was that they said, 'O company of the Ansar! O company of the Ansar!' Then the call was shortened to the Banu'-Harith ibn al-Khazraj. The Messenger of Allah looked, while he was on his mule, as if he were craning his neck towards the battle. He said, 'This is when the oven is hot.' Then the Messenger of Allah took some pebbles and threw them in the faces of the unbelievers and then said, 'They are defeated, by the Lord of

Muhammad!' I went to look and there was the battle going on and, by Allah, as soon as he threw the pebbles at them, I saw their force weakened and they retreated.'" [Muslim]

1851. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "O people! Allah is good and only accepts the good. Allah gives the same command to the believers that He gives the Messengers. Allah Almighty says, 'Messengers, eat of the good things and act rightly,' (23:52) and the Almighty said, 'O you who believe, eat of the good things that We have provided for you.' (W2:171; H2:172) Then he mentioned a man who goes on a long journey, is dishevelled and dusty and stretches his hands to heaven saying , 'O Lord! O Lord!' when his food is unlawful, his drink is unlawful, his clothes are unlawful, and his sustenance is unlawful. How could such a man be responded to?" [Muslim]

1852. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There are three people whom Allah will not speak to on the Day of Rising nor purify nor look at and they will have a painful punishment: an old adulterer, a lying ruler and a poor person who is arrogant." [Muslim]

1853. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The Jaxartes, the Oxus, the Euphrates and the Nile are all among the rivers of the Garden." [Muslim]

1854. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, took my hand and said, 'Allah created the earth on Saturday and He created the mountains in it on Sunday and He created the trees on Monday and He created disliked things on Tuesday and He created light on Wednesday, and He spread about the animals in it on Thursday. He created Adam after 'Asr on Friday at the end of the creation at the last hour of the day between 'Asr and nightfall." [Muslim]

1855. Abu Sulayman Khalif ibn al-Walid said, "In the battle of Mu'ta seven swords broke in my hand and all that was left in my possession was a Yemeni broadsword." [al-Bukhari]

1856. 'Amr ibn al-'As said that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "When the judge makes a judgement and makes every effort to be correct and is correct, he has two rewards. If he judges, making every effort to be correct and is wrong, he has one reward." [Agreed upon]

1857. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, said, "Fever is from bubbling up of Hellfire, so cool it down with water." [Agreed upon]

1858. 'A'isha reported that the Prophet, may Allah bless him and grant him peace, said, "If anyone dies owing some fasting, his guardian should fast on his behalf." [Agreed upon]

What is preferred is the permission to fast on behalf of the person who has died while owing some fasting on the basis of this hadith. What is meant by the "guardian" (wali) is a relative, whether he is an err or not.

1859. 'Awf ibn Malik ibn at-Tufayl reported that 'A'isha related that 'Abdullah ibn az-Zubayr said about a certain sale or gift which 'A'isha had made, "By Allah, if 'A'isha does not stop I will declare her legally incompetent!" She said, "Did he really say that?" They said, "Yes." She said, "By Allah, I vow that I will never speak to Ibn az-Zubayr again!" When the disassociation had gone on for a long time, Ibn az-Zubayr had someone intercede on his behalf, but she said, "No, by Allah, I will not accept intercession on his behalf ever and I will not break my vow!" When that had gone on too long for Ibn az-Zubayr, he spoke to al-Miswar ibn Makhrama and 'Abdu'r-Rahman ibn al-Aswad ibn 'Abd Yaghuth and said to them, "I ask you by Allah to take me to 'A'isha for it is not lawful

for her to vow to cut me off." Al-Miswar and 'Abdu'r-Rahman went with him and the two of them asked permission to visit 'A'isha. They said, "Peace be upon you and the mercy of Allah and His blessings! May we enter?" 'A'isha said, "Enter." They said, "All of us?" She said, "Yes, all of you enter," not knowing that Ibn az-Zubayr was with them. When they entered, Ibn az-Zubayr went behind the curtain and embraced 'A'isha and began to implore her and weep. Al-Miswar and 'Abdu'r-Rahman began to implore her to speak to him and accept his apology. They said, "The Prophet, may Allah bless him and grant him peace, forbade disassociation as you very well know, and said that it is not lawful for a Muslim to disassociate himself from his brother for more than three days." When they kept on reminding and forbidding 'A'isha for a long time, she began to remind them and weep. She said, "I made a vow, and the vow is a serious thing." They kept at her until she spoke to Ibn az-Zubayr. To expiate that vow, she set free forty slaves. After that, whenever she remembered her oath, she would weep until her tears made her scarf wet. [al-Bukhari]

1860. 'Uqba ibn 'Amir reported that Messenger of Allah, may Allah bless him and grant him peace, went out to those killed at Uhud, and prayed over them, eight years after the battle as if he was bidding farewell to the living and the dead. Then he stepped up onto the minbar and said, "I am going ahead of you and I am a witness over you. Your meeting-place with me is the Basin. I am looking at it from where I am. I do not fear for you that you will associate others with Allah. I fear this world for you and that you will vie with each other for it." He said, "It was the last time I looked at the Messenger of Allah, may Allah bless him and grant him peace." [Agreeed upon]

In a variant, "But I fear this world for you and that you will vie with each other for it and will fight one another and be destroyed as those before you were destroyed." 'Uqba said, "It was the last time I saw the Messenger of Allah, may Allah bless him and grant him peace, on the minbar."

In a variant, "I am going ahead of you and I am a witness over you. By Allah, I am looking now at my Basin and I have been given the keys of the treasures of the earth - or the keys of the earth. By Allah, I do not fear that you will associate others with Allah after me, but I fear that you will vie with each other in respect of it."

What is meant by "praying over" those killed at Uhud is supplication for them, not the prayer itself.

1861. Abu Zayd 'Amr ibn Akhtab al-Ansari said, "The Messenger of Allah, may Allah bless him and grant him peace, led us in the Fajr prayer and then ascended the minbar. He addressed us until it was time for Dhuhr. He came down and prayed and then he ascended the minbar until it was time of 'Asr. Then he descended and prayed and then he ascended the minbar until the sun set. He informed us what was and what will be. The one among us who knows the most is the one with the best memory." [Muslim]

1862. 'A'isha reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If anyone vows to obey Allah, he should obey Him. If anyone vows to disobey Allah, he should not disobey Him." [al-Bukhari]

1863. Umm Sharik reported that the Messenger of Allah, may Allah bless him and grant him peace, commanded her to kill geckos, saying, "It blew on Ibrahim's fire." [Agreed upon]

1864. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who kills a gecko at the first blow, has such-and-such a good deed. Anyone who kills it at the second blow, has such-and-such a good deed, less than the first. Anyone who kills it at the third blow, has such-and-such a good deed."

In a variant, "Whoever kills a gecko at the first blow, a hundred good deeds are written for him. The second has less than that, and the third still less than that." [Muslim]

1865. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A man said, 'I must give some sadaqa,' and went out with his sadaqa, putting it in the hand of a thief. The next day people said he had given sadaqa to a thief. He said, 'O Allah, praise is Yours. I will again give sadaqa.' He went out with his sadaqa and this time put it in the hand of an adulteress. The next day people said that he had given sadaqa in the night to an adulteress. He said, 'O Allah, praise is Yours. I gave it to an adulteress. I will give more sadaqa.' He went out with his sadaqa and put it in the hand of a rich man. The next day people said he had given sadaqa to a rich man. He said, 'O Allah, praise is Yours. I have given sadaqa to a thief, an adulteress, and a rich man.' Then someone said to him, 'Your sadaqa to a thief might make him abstain from stealing. What you gave to the adulteress might make her abstain from her fornication. And what you gave to the rich man might make him reflect so that he will spend out from what Allah has given him.'" [al-Bukhari]

1866. Abu Hurayra said, "We were with the Messenger of Allah, may Allah bless him and grant him peace, responding to an invitation. He picked up the leg, which he liked, and ate some of it. He said, 'I will be the master of people on the Day of Rising. Do you know what that will entail? Allah will gather the first and the last on the same plain so that an observer will be able to see them and a speaker make them hear. The sun will be brought near to them and people will experience such sorrow and distress that they will not be able to bear or endure it. They will say, 'Do you not see what a state you are in and what has come to you? Why do you not look for someone to intercede with your Lord on your behalf?' People will say to one another, 'Your father Adam!' They will come to him and say, 'O Adam! You are the father of mankind. Allah created you with His hand and breathed some of His spirit into you and He ordered the angels to prostrate to you. He made you dwell in the Garden. Will you not intercede with your Lord on our behalf? Do you not see what we are suffering and what has happened to us?' He will say, 'My Lord is angry today with such anger as has never existed before nor will again. He forbade me the Tree and I disobeyed. O my soul! My soul! My soul! Go to someone else. Go to Nuh.'

"They will go to Nuh and say, 'O Nuh! You are the first of the Messengers to be sent to the people of the earth and Allah called you a thankful slave. Do you not see what we are suffering and what has happened to us?' Will you not intercede with your Lord on our behalf?' He will say, 'My Lord is angry today with such anger as has never existed before nor will again. I made a supplication on behalf of my people. O my soul! My soul! My soul! Go to someone else! Go to Ibrahim.'

"They will go to Ibrahim and say, 'O Ibrahim! You are the Prophet of Allah and His close friend among the people of the earth. Intercede with your Lord on our behalf. Do you not see what we are suffering?' He will say to them, 'My Lord is angry today with such anger as has never existed before nor will again. I told three lies. O my soul! My soul! My soul! Go to someone else. Go to Musa.'

"They will go to Musa and say, 'O Musa, you are the Messenger of Allah. Allah preferred you with His message and His Word above all other people. Intercede with your Lord for us. Do you not see what we are suffering?' He will say, 'My Lord is angry today with such anger as has never existed before nor will again. I killed a soul which I was not commanded to kill. Go to someone else. Go to 'Isa.'

"They will go to 'Isa and say, 'O 'Isa! You are the Messenger of Allah and His Word which He cast to Maryam and a spirit from Him. You spoke to people while in the cradle. Intercede with your Lord on our behalf. Do you not see what we are suffering?' 'Isa will say, 'My Lord is angry today with such anger as has never existed before nor will again,' and he did not mention a sin. 'O my soul! My soul! My soul! Go to someone else. Go to Muhammad.'"

In one variant, "They will come to me and say, 'O Muhammad! You are the Messenger of Allah and the Seal of the Prophets. Allah has forgiven you your past and future wrong actions. Intercede with your Lord on our behalf. Do you not see what we are suffering?' I will go and arrive under the Throne and fall down in prostration to my Lord. Then Allah will inspire me with some words to praise and laud Him with which He will have inspired no one before me. Then it will be said, 'O Muhammad, raise your head. Ask and your request will be granted. Intercede and your intercession will be accepted. Lift your head!' I will lift my head and say, 'O my Lord, my community! O my Lord, my community!' It will be said, 'O Muhammad, bring in by the right-hand gate of the gates of the Garden those of your community who will not be subjected to any reckoning, and the rest of your community can share the other gates with other people.'" Then he said, "By the One in whose hand my soul is, the distance between the two gateposts of the gates of the Garden is as far as between Makka and Hajar or Makka and Busra." [Agreed upon]

1867. Ibn 'Abbas said, "Ibrahim brought the mother of Isma'il and her son, Isma'il, whom she was nursing and put her near the House by a tall tree above Zamzam in the upper part of the mosque. At that time no one lived in Makka and there was no water there. He put them there and left with her a bag with some dates in it and a waterskin with some water in it. Then Ibrahim returned the way he had come. Isma'il's mother followed him and said, 'O Ibrahim! Where are you going, leaving us in this valley in which there are no people or anything else?' She said that to him several times but he did not turn to her. She said to him, 'Has Allah commanded you to do this?' He said, 'Yes.' She said, 'Then He will not let us come to harm,' and went back. Ibrahim went on until he reached ath-Thaniyya where they could not see him. He turned to face the House and then made a supplication with these words..He raised his hands and said, 'Our Lord! I settled some of my offspring by Your Sacred House in an uncultivated valley Š.to .Š.so that hopefully they will be thankful.' (W14:39; H14:37) Isma'il's mother began to suckle him and drink from the water until the water in the skin had run out. She was thirsty and her son was thirsty. She looked at him twisting about" - or he said, "rolling on the ground" - "and then walked away, not wanting to look at him. Safa was the nearest hill to her and she climbed up it and then looked around the valley to see if there was anyone there. She could not see anyone and descended from Safa until she reached the valley. Then she lifted the edge of her skirt and ran as an overwrought person runs until she had crossed the valley. Then she came to Marwa and stood on it and looked to see whether there was anyone there. She could not see anyone. She did that seven times." Ibn 'Abbas said that the Prophet, may Allah bless him and grant him peace, said, "That is why people run between them." "Then, on Marwa, when she looked she heard a voice and said, 'Listen!' trying to hear. Then she listened and heard and said, 'I have heard if You possess any relief.' Suddenly there was an angel at the site of Zamzam. He struck the ground with his heel - or his wing - until water appeared. She made a container with her hands, like this, and began to scoop up the water into her waterskin and it bubbled up each time she scooped."

In one variant, "According to the amount she scooped up."

Ibn 'Abbas said, "May Allah have mercy on the mother of Isma'il. If she had left Zamzam" - or he said, "If she had not scooped up the water" - "Zamzam would have begun as a running stream." He said, "She drank and suckled her son and the angel said to her, 'Do not be afraid of perishing. This boy and his father will build a house here for Allah. Allah will not let its people perish. The house was higher than the land around it, like on a hill to which floods come and then go to the right and left of it. She remained like that until a group of the Jurhum, or people from a clan of Jurhum, coming by way of Kada' alighted at the bottom of Makka and saw birds circling round and said, 'These birds are circling around water. We are familiar with this valley and there is no water in it.' They sent one or two scouts and when they found the water, they returned and told them. They advanced and found Isma'il's mother at the water. They said, 'Will you give us permission to alight here with you?' She said, 'Yes, but you have no right to the water.' They said, 'Yes.'"

Ibn 'Abbas said that the Prophet, may Allah bless him and grant him peace, said, "This happened to Isma'il's mother because she desired human companionship. They alighted and sent for their families and settled there with them so that they became people

with houses. The boy grew up and learned Arabic from them. As a youth, he was the dearest and most admired of them. When he came of age, he married a woman from among them. Isma'il's mother died and Ibrahim came after Isma'il had married to look for something he had left behind. He did not find Isma'il at home. He asked his wife about him and she said, 'He has gone out to look for food for us.' (One variant had, 'to hunt for us.') Then he asked about their life and circumstances. She said, 'We are in a very bad way. We are suffering constriction and hardship,' and she complained to him. He said, 'When your husband comes, greet him from me and tell him to change his door lintel.' When Isma'il came, it was as if he sensed something and he said, 'Did someone come?' She said, 'Yes, such-and-such an old man came and he asked about you and I told him. He asked me about our life and I told him that we were suffering difficulty and hardship.' He said, 'Did he give you any advice?' She said, 'Yes. He told me to give you greetings and to say: "Change the lintel of your door."' He said, 'That was my father and he has commanded that I separate from you. Go back to your family.' So he divorced her and married another woman. Ibrahim remained away from them as long as Allah wished and then he visited them again and did not find him at home. He visited his wife and asked about him and she said, 'He has gone out looking for food for us.' He said, 'How are you?' and he asked her about their life and circumstances. She said, 'We are well,' and she praised Allah Almighty. He said, 'What is your food?' She said, 'Meat.' He said, 'What is your drink?' She said, 'Water.' He said, 'O Allah, bless them in their meat and water.'" The Prophet, may Allah bless him and grant him peace, said, "At that time they did not have grain. If they had had it, he would have prayed for them in respect of it as well." He said, "This is why no one except the people of Makka can manage with these two alone when they do not agree with other people.'"

In one variant, "He came and said, 'Where is Isma'il?' His wife said, 'He has gone hunting.' His wife said, 'Will you not alight and eat and drink?' He said, 'What is your food and what is your drink?' She said, 'Our food is meat and our drink is water.' He said, 'O Allah, bless them in their food and drink.'" He said that Abu'l-Qasim said, "The blessing of the supplication of Ibrahim."

"He said, 'When your husband comes, give him the greeting and tell him to strengthen the lintel of his door.' When Isma'il came, he said, 'Did someone come to you?' She said, 'Yes, an old man of handsome appearance came to us,' and she praised him. 'He asked me about you and I told him and he asked me how our life was and I told him that we were well.' He said, 'Did he give you any advice?' She said, 'Yes, he gave you the greeting and told you to strengthen the lintel of your door.' He said, 'That was my father. You are the lintel. He told me to keep you.' Then he remained away from them for as long as Allah wished. Then he came after that one day while Isma'il was sharpening his arrows under a large tree near Zamzam. When he saw him, he went to him and did as a father does with a son and a son with a father. He said, 'Isma'il, Allah has given me a command.' He said, 'Do what Allah has commanded you.' He said, 'Will you help me.'.He said, 'I will help you.' He said, 'Allah has commanded me to build a house here,' and he pointed at a mound which was higher than the surrounding land. In that place he laid the foundations of the House. Isma'il began to bring stones and Ibrahim laid them until the structure reached a certain height. Then he brought a stone and placed it for him and he stood on it, building, while Isma'il passed up the stones to him. They were saying, 'Our Lord, accept this from us! You are the All-Hearing, the All-Knowing.'" (W2:126; H2:127)

In one variant, "Ibrahim went out with Isma'il and Isma'il's mother with a waterskin, containing some water. Isma'il's mother began to drink from the waterskin and suckled her child until he reached Makka where he placed her under a large tree. Then Ibrahim left to return to his family. Isma'il's mother followed him until they reached Kada', when she called out behind him, 'O Ibrahim! With whom are you leaving us?' He said, 'With Allah.' She said, 'I am satisfied with Allah,' and she went back and began to drink from the waterskin and nurse her child until the water was finished. She said, 'If I go and look perhaps I will find someone.'" He said, "She went and climbed Safa and looked and looked to see whether she could find someone, but she did not see anyone. When she reached the valley, she ran and came to Marwa. She did that several times. Then she said, 'I should go and see what is happening with the child.' She went and looked and there he was in the same condition as if he was gasping at the brink of death. She could not contain herself and said, 'If I go and look perhaps I will find someone.' She went and climbed Safa and looked and looked but did not see anyone, until she had done that seven times. Then she had just said, 'I should go and look

and see what is happening with him,' when she heard a voice. She said, 'Help me, if You possess any good!' Then Jibril appeared and dug his heel into the earth and water began to spring up. Isma'il's mother was astonished and began to dig," and he recounted the hadith in full. [al-Bukhari]

1868. Sa'id ibn Zayd said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Truffles are part of manna and their juice is healing for the eyes." [Agreed upon]

371. Chapter: On asking forgiveness

Allah says, "Ask forgiveness for your wrongdoing, and for the men and women who believe," (W47:20; H47:19) and the Almighty says, "Ask Allah's forgiveness. Allah is Ever-Forgiving, Most Merciful." (W4:105; H4:106) He says, "Then glorify your Lord's praise and ask His forgiveness. He is the Ever-Returning." (W110:3-4; H110:3) and the Almighty says, "Those who are godfearing will have Gardens with their Lord with rivers flowing under them" to His words, "those who seek forgiveness before dawn." (3:15-17) Allah says, "Anyone who does evil or wrongs himself and then asks Allah¹s forgiveness will find Allah Ever-Forgiving, Most Merciful." (W4:109; H4:110) and He says, "Allah would not punish them while you were among them. Allah would not punish them as long as they sought forgiveness." (8:33) The Almighty says, "Those who, when they act indecently or wrong themselves, remember Allah and ask forgiveness for their bad actions – and who can forgive bad actions except Allah – and do not knowingly persist in what they were doing." (3:135)

1869. Al-Agharr al-Muzani reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "A cloudiness comes over my heart and I ask for Allah's forgiveness a hundred times a day." [Muslim]

1870. Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'By Allah, I ask Allah's forgiveness and turn to Him more than seventy times a day.'" [al-Bukhari]

1871. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "By the One in whose hand my soul is, if you did not do wrong, Allah Almighty would remove you and bring a people who do wrong and then ask Allah Almighty for forgiveness and He would forgive them." [Muslim]

1872. Ibn 'Umar said, "We used to count out for the Messenger of Allah, may Allah bless him and grant him peace, in one assembly a hundred times, "Lord forgive me and turn to Me, You are the Returning, the Merciful." [Abu Dawud and at-Tirmidhi]

1873. Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "If someone clings to asking for forgiveness, Allah will appoint him a way out of every constriction, and relief from every care and will provide for him from where he does not reckon."[Abu Dawud]

1874. Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Anyone who says, 'I ask forgiveness of Allah, other than whom there is no god, the Living, the All-Sustaining and I turn to him,' will be forgiven his wrong actions, even if he fled from the press of battle." [Abu Dawud and at-Tirmidhi]

1875. Shaddad ibn Aws stated that the Prophet, may Allah bless him and grant him peace, said, "The best way to ask forgiveness is for a slave to say, 'O Allah, You are my Lord. There is no god but You. You created me and I am Your slave. I comply with Your

covenant and Your promise as much as I can. I seek refuge with you from the evil of what I have done. I acknowledge my sin, so forgive me. Only You can forgive sins.' Anyone who says this during the day having confidence in it and dies on that day before evening will be among the people of the Garden. Anyone who says it during the night having confidence in it and dies before morning will be among the people of the Garden." [al-Bukhari]

1876. Thawban said, "When the Messenger of Allah, may Allah bless him and grant him peace, used to finish his prayer, he asked forgiveness three times and said, 'O Allah, You are Peace and peace is from You. You are blessed, O Possessor of majesty and nobility.'" Al-Awza'i, one of the transmitters of the hadith, was asked, "How was the asking forgiveness?" He said, "You say, 'I ask Allah's forgiveness. I ask Allah's forgiveness.'". [Muslim]

1877. 'A'isha said, "The Messenger of Allah, may Allah bless him and grant him peace, used to often say before his death, 'Glory be to Allah and by His praise. I ask Allah's forgiveness and I turn in repentance to Him." [Agreed upon]

1878. Anas said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Allah Almighty says, "O son of Adam! I will forgive you as long as you call on Me and have hope in Me, no matter what you do. Son of Adam, I do not care if your wrong actions reach to the clouds of heaven and then you ask Me for forgiveness, I will forgive you. Son of Adam, if you were to come with sins equivalent in weight to the whole earth and then meet Me having not associated anything with Me, I would come to you with the same amount of forgiveness.'" [at-Tirmidhi]

1879. Ibn 'Umar stated that the Prophet, may Allah bless him and grant him peace, said, "O company of women! Give sadaqa and ask forgiveness often. I have seen that you comprise the majority of the people of the Fire." One of the women said, "Why are we are the majority of the people of the Fire?" He said, "You curse a lot and you are ungrateful to your husbands. Despite the fact that I see you are deficient both in intellect and the deen, intelligent men are destroyed by you." She said, "What is our deficiency in intelligence and the deen?" He said, "The testimony of two women is only worth the testimony of one man and there are days when a woman does not pray." [Muslim]

372. Chapter: On what Allah has promised the believers in the Garden

Allah Almighty says, "The Godfearing will be amid Gardens and Springs: 'Enter them in peace, in complete security!' We will strip away any rancour in their breasts as brothers resting on couches face-to-face. They will not be touched in them by any tiredness and they will never be made to leave." (15:45-48)

The Almighty says, "'O My slaves! You will feel no fear today; you will know no sorrow.' Those who believed in Our Signs and became Muslims: 'Enter the Garden, you and your wives, delighting in your joy.' Platters and cups of gold will passed around among them and they will have there all that their hearts desire and their eyes find delight in. You will remain in it timelessly forever. That is the Garden you will inherit for what you did. There will be many fruits in it for you to eat." (43:68-73)

The Almighty says, "The godfearing will be in a safe place. Amid gardens and fountains. Wearing fine silk and rich brocade, face to face with one another. So it will be. We will marry them to dark-eyed maidens. They will call there for fruit of every kind, in complete security. They will not taste any death there – except for the first one. He will safeguard them from the punishment of the Blazing Fire. A favour from your Lord. That is the Great Victory." (W44:48-54; H44:51-57)

The Almighty says, "The truly good will be in perfect Bliss on couches gazing in wonder. You will recognise in their faces the radiance of delight. They are given the choicest sealed wine to drink, whose seal is musk – let people with aspiration aspire to that! – mixed with Tasnim: a fountain at which those brought near will drink." (83: 22-28)

1880. Jabir stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "The people of the Garden will eat and drink in it and will not defecate nor have runny noses nor urinate. Rather that food of theirs will evacuate itself as perspiration like the secretion of musk. Glorification and takbir are as natural to them as the taking of breath." [Muslim]

1881. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty said, 'I have prepared for My righteous slaves something that the eye has not seen nor the ear heard and that has not occurred to the heart of man. Recite if you wish, 'No self knows the delight that is hidden away for it in recompense for what it used to do.' (W32:17; H32:18) [Agreed upon]

1882. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The first group to enter the Garden will be like the moon on the night of the full moon, then those who follow them will be like a bright planet in the sky. They will not need to urinate nor defecate nor spit nor blow their noses. Their combs will be golden and their perspiration will be like musk. Their braziers will burn fragrant aloes-wood. Their wives will be wide-eyed houris. Each man will take the form of their father Adam, stretching sixty cubits into heaven." [Agreed upon]

In a variant of al-Bukhari and Muslim, "Their dishes will be made of gold and their perspiration will be musk. Each of them will have two wives, so beautiful that the marrow of their thighs will be able to be seen through the flesh, and there will be no disagreement between them nor any ill will. Their hearts will be one, glorifying Allah morning and evening."

1883. Al-Mughira ibn Shu'ba reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Musa asked his Lord, 'Who will have the lowest degree of the people of the Garden?' He said, 'It will be a man who comes after all the people of the Garden have entered the Garden and is told, "Enter the Garden." He will say, "O Lord, how can I when the people have already taken their places and taken what they have taken?" It will be said to him, "Are you content to have the like of the kingdom of one of the kings of this world?" He will say, "I will be content, O Lord." He will say, "You have that, and the same again and the same again and the same again and the same again." He will say the fifth time, "I am content, O Lord." He will say, "You will have this and ten times like it and you will have what your self desires and delights your eye." He will say, "I am content, O Lord."

"He said, 'O Lord, who is the highest of them in position?' He said, 'In the case of those whom I desire for Myself, I have made ready their honour with My own hand and I have sealed it for them and it is what no eye has seen nor ear has heard nor has it occurred to the heart of man.'" [Muslim]

1884. Ibn Mas'ud stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "I know who will be last of the people of the Fire to come out of it and the last of the people of the Garden to enter the Garden. A man will emerge from the Fire crawling and Allah Almighty will say to him, 'Go and enter the Garden.' He will come to it, imagine that it is full and return and say, 'My Lord, I found it full.' Allah Almighty will say to him, 'Go and enter the Garden.' He will come to it and imagine that it is full and return and say, 'My Lord, I found it full." Allah Almighty will say to him, 'Go and enter the Garden. You will have the same as this world and ten times more - or you will have the same as it ten times over.' He will say, 'Are You making fun of me - or laughing at me - when You are the King?'" Ibn Mas'ud said, "I saw the Messenger of Allah, may Allah bless him and grant him peace, laugh until his molars showed. He was saying, 'That will be the position of the least of the people of the Garden.'" [Agreed upon]

1885. Abu Musa reported that the Prophet, may Allah bless him and grant him peace, said, "In the Garden the believer will have a tent made out of a single hollow pearl which stretches up sixty miles into the sky. His family will be there with him and he will go round visiting them and they will unable to see one another." [Agreed upon]

1886. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "In the Garden there is a tree which the rider of a fast, well fed horse will not be able to ride across in a hundred years." [Agreed upon]

There is also a variant from Abu Hurayra in which he says, "A rider will not be able to ride across its shade in a hundred years."

1887. Abu Sa'id al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "The people of the Garden will look at the people in the rooms above them as you look at a bright star far on the horizon of the east or the west because of the great distance between them." They said, "O Messenger of Allah, are those the stations of the Prophets which only they attain?" He said, "Rather, by the One in whose hand my soul is, they are men who believed in Allah and confirmed the Messengers." [Agreed upon]

1888. Abu Hurayra stated that the Prophet, may Allah bless him and grant him peace, said, "A bow's length of the Garden is better than everything on which the sun rises and sets." [Agreed upon]

1889. Anas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is a market in the Garden to which the people go every week. The north wind blows and scatters (fragrance) in their faces and clothes. They are increased in beauty and handsomeness. They return to their families who have also increased in beauty and handsomeness. Their families will say to them, 'You have increased in beauty and handsomeness?' They will say, 'And, by Allah, you have increased in beauty and handsomeness since we left.'" [Muslim]

1890. Sahl ibn Sa'd reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The people of the Garden look at the rooms in the Garden as you look at the stars in the sky." [Agreed upon]

1891. Sahl ibn Sa'd said, "I was present with the Prophet, may Allah bless him and grant him peace, in a gathering in which he described the Garden and at the end of what he said, he said, 'In it is what no eye has seen nor ear has heard nor has occurred to the heart of man.' Then he recited, 'Their sides eschew their beds' to His words, 'No self knows the delight that is hidden away for it.' (32:16-17)" [al-Bukhari]

1892. Abu Sa'id and Abu Hurayra stated that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the people of the Garden enter the Garden, a herald will call out, 'You will live and never die. You will be healthy and never ill. You will be young and never grow old. You will have blessing and never experience hardship.'" [Muslim]

1893. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah will say to the one among you with the lowest position in the Garden, 'Wish,' and he will wish and wish. He will then say to him, 'Did you wish?' He will say, 'Yes,' and He will say to him, 'You have what you wished for and the same again with it." [Muslim]

1894. Abu Sa'id al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah, the Mighty and Majestic, will say to the people of the Garden, 'O people of the Garden!' They will say, 'At your service and in obedience, O our Lord!' He will say, 'Are you content?' They will say, 'How could we not be content, our Lord, when You have given us what You

have not given any of Your creation?!' He will say, 'Shall I give you even better than that?' They will say, 'What thing could be better than that?' He will say, 'That I send down My pleasure upon you and after it never more be angry with You.'" [Agreed upon]

1895. Jarir ibn 'Abdullah said, "We were with the Messenger of Allah, may Allah bless him and grant him peace, and he looked at the moon on the night of the full moon. He said, 'You will see your Lord directly as you see this moon and you will not be harmed by seeing Him." [Agreed upon]

1896. Suhayb reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the people of the Garden enter the Garden, Allah, the Blessed and Exalted will say, 'Do you desire Me to add anything else to what you have?' They will say, 'Are not our faces shining white? Have not You admitted us to the Garden and saved us from the Fire?' Then He will lift the veil and they could not be given anything they love more than looking at their Lord." [Muslim]

Allah Almighty says, "But as for those who believe and do right actions, their Lord will guide them by their belief. Rivers will flow under them in Gardens of Delight. Their call there is: 'Glory be to You, O Allah!' Their greeting there is: 'Peace!' The end of their call is: 'Praise be to Allah, the Lord of all the worlds!'" (10:9-10)

"Praise be to Allah who has guided us to this! We would not have been guided, had Allah not guided us." (7:42) O Allah, bless Muhammad and the family of Muhammad as You blessed Ibrahim and the family of Ibrahim. Grant blessing to Muhammad and the family of Muhammad as You granted blessing to Ibrahim and the family of Ibrahim. You are Praiseworthy, Glorious.